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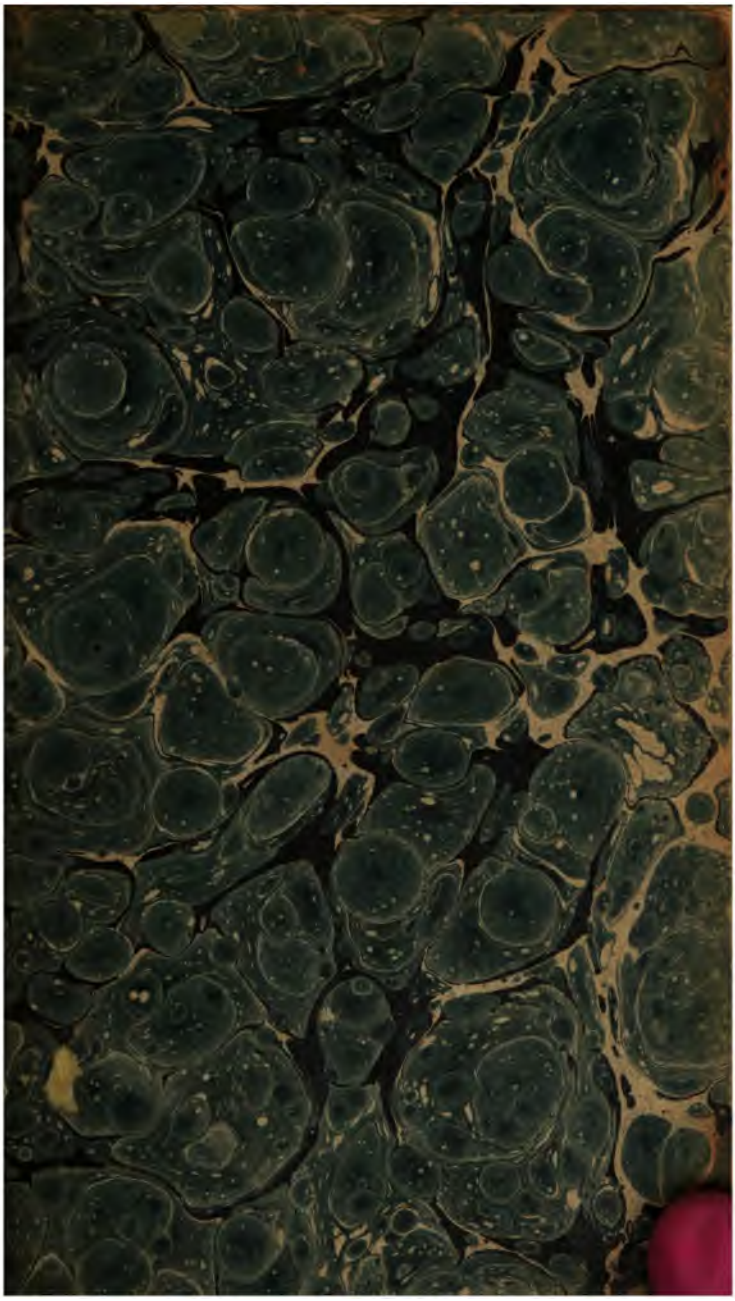

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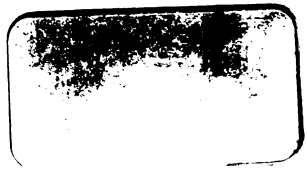

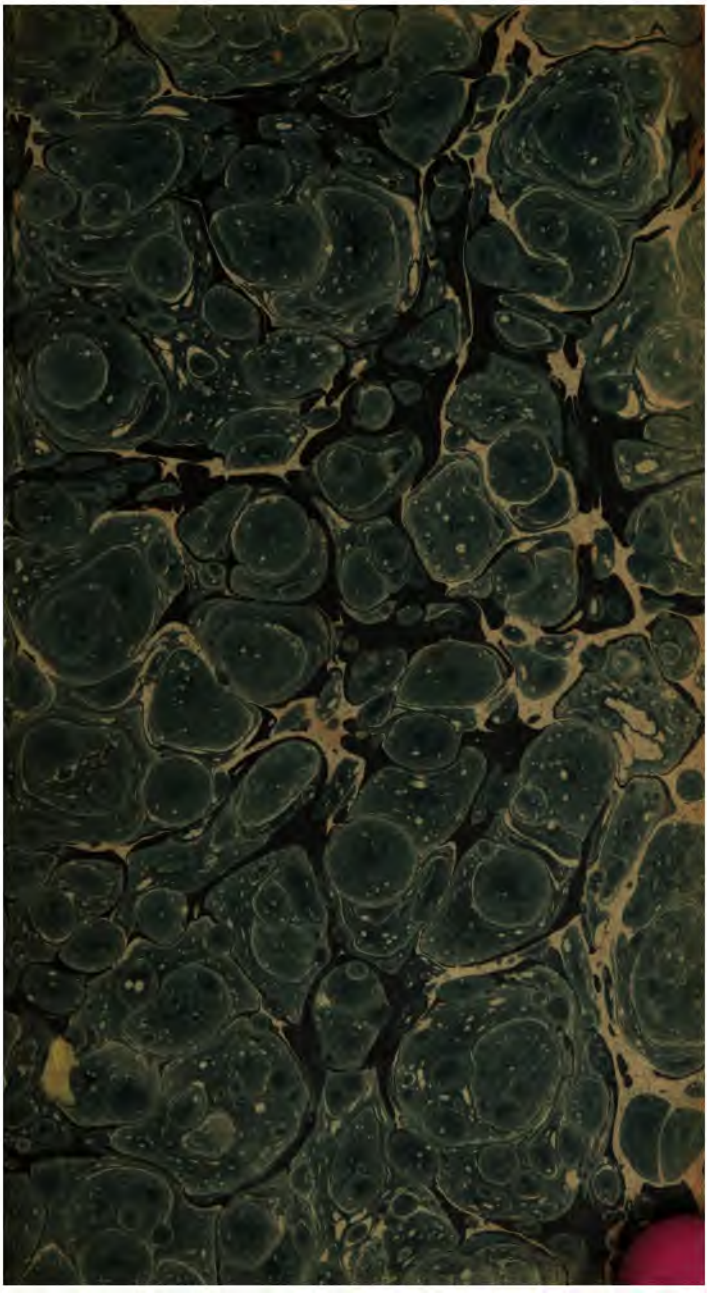

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EIGHT LECTURES

ON THE

OCCURRENCES

OF

THE PASSION-WEEK,

Delivered in

THE PARISH CHURCH OF ALL SAINTS,

SOUTHAMPTON,

In the Mornings of PALM-SUNDAY and GOOD-FRIDAY, and in the Evenings of that Week and of EASTER-DAY,

In the Years 1803, 1804, *and* 1806.

By RICHARD MANT, D.D.

RECTOR OF THE PARISH.

LONDON:

Printed for F. C. and J. RIVINGTON, No. 62, St. Paul's Church-Yard,

By T. SKELTON, *High-Street, Southampton.*

1807.

PREFACE.

IN submitting the following Lectures to the perusal of the publick, I have little new to offer, besides, as far as I can recollect, the choice of the *time* when they were delivered; never having seen any discourses which were preached particularly at that season, with the single exception perhaps of some LECTURES on the EPISTLES, appointed for the Service of the CHURCH of ENGLAND on the Days of PASSION-WEEK, EASTER EVEN, and EASTER SUNDAY, by DANIEL SANDFORD, D. D. Minister of Charlotte Chapel, Edinburgh*; which, as they were composed for, were probably delivered on, those days.

As my design in collecting these Lectures had a more immediate regard to my own parishioners in particular, and then to the inhabitants of the town of Southampton in general, without any idea of their being ever sent to the press; in order to facilitate the work I had undertaken, I not only adopted the thoughts, but frequently borrowed expressions, and even incorporated whole passages from the several authors which lay before me, rather solicitous to prepare an useful, than aspiring to produce an original, work.

The serious attention which had been shown to them, when they were delivered from the pulpit, led me, after I had first preached them in the year

* Now a Bishop in the Scotch Episcopal Church.

1803, to entertain a thought, that some benefit might arise from the publication of them. I therefore submitted them to the perusal of some of my friends, whose opinion I desired, "Whether, notwithstanding the free use I had made of the works of others, I might, without incurring censure on that account, send them to the press, rather as partly compiled from other writers, than entirely composed by myself."

Their opinion of this humble production in general, and that of one in particular, "That these Lectures promised great usefulness to many in leading on that train of thought and reflection so necessary to us all, whether educated or uneducated, in the awful commemoration of our Saviour's Passion," encouraged me to expose them to the eye of the publick; conscious, at the same time, of the imperfect manner in which they are compiled, yet not without great hope, that they would, in some measure, produce the effect suggested by my valuable friend.

But, on farther consideration, I determined to defer the publication of them, till I had preached them once or twice more in my own Church, which I did in the years 1804 and 1806.

I will not attribute the attendance of very numerous congregations, the three several years that they were delivered, solely to novelty or curiosity; but, as I am, I trust, warranted, rather to a desire in the hearers, corresponding with that of the preacher, to dedicate part of their time to the contemplation of the momentous transactions, which were at that season carried on in completing the design of the coming of Jesus Christ into the world.

Some years ago a book entitled "The Passion; or, A Descriptive and Critical Narrative of the Incidents, as they occurred each Day of the Week, in which Christ's Sufferings are

commemorated;" was published by T. KNOWLES, D. D. Prebendary of Ely*. It was from this, that I took the hint for the plan of these Lectures, when a powerful motive, to which I have alluded in the first or introductory Lecture, having first arrested my attention, soon induced me to undertake, and afterwards animated me to finish, what I now with deference offer to the publick.

Besides the two authors abovementioned, when I was arranging these Lectures, I had before me Bingham's Antiquities of the Christian Church; Hammond, Whitby, and Henry on the New Testament, Doddridge's Family Expositor, the present Bishop of London's Lectures on St. Matthew's Gospel, and other valuable books, which it is not necessary to enumerate here; nor have I thought it so, after this general acknowledgement, to make references to them in the course of the Lectures, except occasionally, when there appeared to me a particular reason for so doing.

From the authors, then, whom I have mentioned, and those whom I have not, together with my own observations, these Lectures are compiled, which, as I have already observed, were delivered from the pulpit in the years 1803, 1804, and 1806.

Although the circumstance which gave rise to them has not since returned in this town†, yet the propriety of delivering such can never cease: particularly as many persons, notwithstanding the present laxity of religion and morals, are still desirous of preserving a due reverence for the days which precede those, in which the design of our Saviour's coming into the world was completed, which was,

* I recommend this as a very proper book to assist private meditations in the Passion-Week.

† An attempt was made in the year 1805 to introduce theatrical entertainments into the city of Coventry in the Passion-Week, but was frustrated, if I am rightly informed, by the interference of the clergy.

that he might *die for our sins, and rise again for our justification**.

But as I have neither right nor intention, to fix for this season of the year, perpetually and invariably, on myself and my successors, a greater weight of parochial duty, than our Church-establishment requires us to perform; I intimated to my hearers, when I delivered these Lectures last year, that a recurrence of such devotional exercises was not to be expected from me annually; although I had four successive years† engaged their attention in my Church on the evenings of the Passion-Week. And as a reason more particularly local has since occurred, I have now determined not to repeat my discourses, but to commit them to the eye of the publick; hoping at the same time, that the motive which first induced me to deliver them from the pulpit, will screen me from very severe criticism, now that I commit them to the press; and that, as they were heard with very great attention, they

* As the piety of individuals has frequently led some to leave by their wills benefactions for preaching sermons on particular days, though not always marked by any particular occurrence, (two or three instances of which there are in this parish) I take the liberty of intimating to such as are so disposed, that they could not fix on a more generally useful season for that purpose, than that which is the subject of our present consideration; when the minds of well-disposed Christians might be led to more intense meditations, and more impediments might be cast in the way, to prevent an infringement of the solemnity of the week by unseasonable amusements.

† In the year 1805 I did not intend to open my Church in the evenings of the Passion-Week, as I had the two preceding years; till finding that some of my own parishioners, and also of the other inhabitants of the town, wished it, I complied with their desire: and thinking that these Lectures would not bear a third publick reading so soon, I substituted in their room Bishop Sandford's aforesaid Lectures on the Epistles for that week. I mention this as an acknowledgement to that gentleman of the liberty I took, and of the great satisfaction I received from the perusal of them.

may, in some degree, prove useful in private families, by affording those who may read them, some assistance in their devout meditations on the momentous transactions of the Great and Holy Week, the solemnity of which it is my earnest desire to preserve.

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Introductory.—Occasion of these Lectures.---The solemnity of the Passion-Week not to be infringed.---A strict observance of it, and a particular attention to Good-Friday, recommended.

1 Cor. v. 7, 8.

Christ our passover is sacrificed for us, therefore let us keep the feast. . . . . . page 1.

LECTURE II.

Delivered on *Palm-Sunday Evening*, April 3, 1803.

Introduction.—Palm-Sunday, why so called.—Jesus rides in triumph to *Jerusalem*.---Hosannas of the multitude.—The *Pharisees* are offended.---Jesus weeps over *Jerusalem*—enters the city---goes to the temple---and drives out the buyers and sellers---vindicates the children in their Hosannas, whom the chief priests and scribes desire him to rebuke----his answer to them.----Jesus retires to *Bethany*.—Lecture concluded.

MATT. xxi. 4, 5.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, and a colt the fole of an ass. . . . . . p. 19.

LECTURE III.

Delivered (with recapitulations of the two former Lectures, which are here omitted) on *Monday Evening*, April 4, 1803.

JESUS returning to *Jerusalem*, hungers---curses the barren fig-tree---visits the temple again---drives out the buyers and sellers again---(see note in page 44)---asserts his mission and authority.---The scribes and chief priests are offended.---In the evening JESUS retires.

MATT. xxi. 18, 19.

And in the morning, as he returned into the city, he hungered.

And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. . . . . . p. 35.

LECTURE IV.

Delivered on *Tuesday Evening*, April 5, 1803.

JESUS returning into the city in the morning, his disciples observe that the fig-tree was withered

away.---The chief priests and others question his authority.---Jesus proposes a question concerning the baptism of *John the Baptist*.---The parable of the two sons---of the vineyard let out to unfaithful husbandmen---of the marriage-feast.—Jesus answers the question of the *Herodians* about the lawfulness of paying tribute to *Cæsar*. The *Sadducees* advance a difficulty about the resurrection.---Jesus answers a question about the great commandment in the law.

MATT. xi. 20.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

MARK xii. 1.

And he began to speak unto them by parables. p. 49.

LECTURE V.

Delivered on *Wednesday Evening*, April 6, 1803.

Jesus puts a question to the *Pharisees*, Whose Son is Jesus Christ?---denounces several woes against the scribes and *Pharisees*---prophesies the destruction of *Jerusalem*---commends the poor widow's offering---enforces the duty of watchfulness by several parables.---The feast of the passover within two days.----The chief priests and others consult how they may take Jesus.---*Judas* offers and covenants to betray him---this concludes the fourth day.---Some of the occurrences of thursday, the fifth day, anticipated.---The first day of unleavened bread.---Jesus prepares to keep the passover—sits down with the twelve--rebukes them for their ambition--washes their feet---declares that one of them should be-

tray him—and which---foretels the fall of *Peter*. A short exhortation to the receiving of the Lord's supper.

MATT. xxii. 1.

And JESUS spake unto them again by parables.

MATT. xxvi. 1, 2.

And it came to pass, when JESUS had finished all these sayings, he said unto his disciples,

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. . . . . . p. 78.

LECTURE VI.

Delivered on *Thursday Evening*, April 7, 1803.

Institution of the Lord's supper---the ordinance concluded with an hymn.---JESUS comforts, and prays for his disciples---goes with them to the mount of *Olives*---tells him they shall be offended and leave him.---*Peter's* confidence.—JESUS enters the garden of *Gethsemane*---his agony---he is strengthened by an angel----is betrayed by *Judas*---his disciples forsake him---he is brought to the house of *Caiaphas*.---*Peter's* denial and repentance.---False witnesses appear against JESUS---who owns himself to be the CHRIST before the *Sanhedrim*---is pronounced guilty of death.

ISAIAH liii. 3, 7.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. . p. 117.

LECTURE VII.

Delivered, in two parts, on *Good-Friday Morning* and *Evening*, April 8, 1803.

JESUS is taken before *Pilate*.—*Judas* repents and hangs himself.—The *Jews* demand judgment against JESUS.—*Pilate* sends him to *Herod*—*Herod* sends him back to *Pilate*.—The dream of *Pilate's* wife.—*Pilate* endeavours in vain to release JESUS—delivers him to be crucified.—JESUS is led away to *Golgotha*—is crucified between two thieves—prays for his murderers—his garments are divided.—The title upon the cross.—JESUS is derided by the chief priests and others.—One of the malefactors repents.—Darkness of three hours.—JESUS expires.—Prodigies attend his death.—The centurion's exclamation, and terror of the spectators.—The day of the preparation.—Prophecies fulfilled.—*Joseph* begs the body of JESUS—takes it from the cross, and deposits it in his own new tomb.

ISAIAH liii. 8, 9.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. p. 143.

LECTURE VIII.

Delivered on *Easter Sunday Evening*, April 10, 1803.

The sabbath-day.---The chief priests and *Pharisees* wait on *Pilate*---desire that the sepulchre may be made sure.---*Pilate* grants them a watch---they seal the stone and set the guard upon it.—Easter-Sunday.--St. *Matthew's* relation of the resurrection.---A practical observation or two upon the whole.—Conclusion of the Lectures.

MATT. xxvii. 66.

They went and made the sepulchre sure, (until the third day, v. 64,) sealing the stone, and setting a watch. . . . . . p. 174.

ERRATA.

Page.	line.	
30,	21,	*dele the word* thus.
53,	25,	*dele the word* and.
54,	13,	*for* progagated *read* propagated.
60,	29,	*for* these *read* those.
103,	26,	*for* paossver *read* passover.
168,	15,	*for* broke *read* brake.
174,	20,	*after* evening *put a* comma.

LECTURE I.

1 *Cor.* v. 7, 8.

CHRIST OUR PASSOVER IS SACRIFICED FOR US: THEREFORE LET US KEEP THE FEAST.

I SHALL make no other use of these words at present, than to place them, as custom requires, at the head of a discourse, or I may rather call it an address, which I am now about to make to you, I trust, not unsuitable to the solemnity of the present season.

An attempt* which was made at this season last year†, to open, for one night, a place of publick amusement, could not but raise in the minds of many persons an honest indignation against an idea,

* At the latter end of the week before the Passion-Week in the year 1802, a handbill was circulated, that on the following monday evening the public rooms would be open for a particular exhibition, as specified therein: the impropriety of which was immediately represented, in a letter signed by the clergy of the town, and addressed to the mayor, who gave orders that there should be no such exhibition in the Passion-Week.

† The reader will observe, that this discourse is printed as it was delivered in the year 1803.

that what was prohibited in one place, out of regard to a decent observance of that solemnity and gravity which our Church more than ordinarily now calls upon her devout members to exhibit, should in another be permitted: as if the cause of such attention to the season did not extend to all places alike; and as if what was thought expedient and necessary for some, might readily be dispensed with in others. The impropriety of the thing was no sooner pointed out, than the attempt was frustrated; and that laudable regulation of not suffering theatrical entertainments to be exhibited in the metropolis during the Passion-Week, was adverted to in the prohibition of every publick amusement here.

By some perhaps this may not be thought a proper subject of animadversion from the pulpit. To me it appears otherwise; for whatever tends to infringe the solemnity of any particular occurrence in the important scheme of man's redemption; and to draw off the attention, which it very reasonably demands of those who are most deeply interested in it; and to fix their minds on objects of pleasurable amusement, no otherwise deserving the regard of Christians, than as at seasonable opportunities they may

minister to innocent recreation; I say, whatever has a tendency of this kind, it requires the watchful minister of God's word, and every careful observer of times and seasons, to counteract by more than ordinary zeal, and to repel the ill effects of it by mild reproof and prudent admonition.

The Week which we have this day* commenced, has of all others been more particularly attended to in the appointment of devotional service for every day of it: it was by the Primitive Christians called the Holy Week; and that it is so considered by our Church, the several portions of Scripture which are selected for the devout and daily meditations of her members, abundantly show. And that these meditations may be continued, not only publickly but privately, a prudent relaxation of worldly business, as well as a total suspension of all public pleasures has been considered as expedient, if not necessary; that the mind may have an opportunity of furnishing itself with such pious reflections, as are suitable to the momentous transactions which occurred in that Great Week, and to the importance of the event, which ushered in the following.

* Palm-Sunday.

But if, instead of this temporary intermission of the cares of worldly business; if, instead of this prudent abstinence from innocent pleasures, the mind be, as much as at other seasons, absorbed in its attention to the former, and will employ the intervals which may be permitted to it, in attaching itself to, and partaking of, pleasurable amusements with an avidity, as great as at other seasons; what room can be found for a devout contemplation of the inestimable blessings which the death of CHRIST has ensured to us, and for the necessary exercise of that penitential sorrow and humiliation for the sins, which demanded of him so painful and ignominious a death?

"The Church of England," says the pious author of "A Companion for Festivals and Fasts*," "has made ample provision to exercise the devotion of her members, by calling them every day to meditate on our LORD's sufferings, having collected in her offices most of those portions of scripture that relate to this tragical subject; increasing their humiliation by the consideration of our Saviour's: that with penitent hearts and firm resolutions of dying likewise unto sin, we may

* Nelson.

attend our Saviour through the several stages of his bitter Passion."

But although the Church has made this careful provision for the devotion of her members, yet it may be said, (and particularly so by those, whose daily labour will with difficulty enable them to procure a maintenance for themselves and their families) that the necessary attention to the business of their callings absolutely prevents them from joining in that daily service of the week, which seems so expedient for others, whose time is more at their own command. Nor after the labour of the day is over, can they of themselves sit down for private meditation, unless they have some kind instructor at hand to rouse and keep awake their drowsy faculties, by urging on their attention what otherwise they could not ponder in their minds, and impress on their hearts.

On the other hand, those who have the entire disposal of their own time, and have little or no occasion to employ it in the acquirement of wealth, of which Providence has already blessed them with an ample share; and may I not add also those of the middling class of people, some of whose time perhaps is more at their own command than that of others?

such may say, we are fully persuaded of the vast importance of the transactions of this Holy Week, and accordingly set apart some of our time for meditations thereon, both publickly, in conformity to the design of our Church; and privately, because we feel in ourselves that it is our duty so to do: but why should we be debarred of every innocent amusement? why should our evenings be spent in solitary retirement? and why should no publick entertainment be permitted, that we may pass away some of our time in harmless gratification?

In answer to this, I will not argue on the innocence or sinfulness of such gratifications: I will even suppose them to be indifferent: but let it be remembered, that whatever may in some cases be *lawful*, is *not* at all times *expedient** : and that such amusements are not at this season expedient, will (I apprehend) appear to him, who shall consider the reasonableness of at least a temporary suspension of them. For when we reflect in what manner our LORD and Saviour passed this week, what he underwent for our sakes, the many insults and injuries which he suffered, his bitter agony in the garden,

* 1 Cor. vi. 12.

which was followed by the treachery of one of his chosen disciples, who betrayed him into the hands of his enemies—then by the desertion and flight of the rest, who had declared their resolution not long before, to remain steadfastly with him, even in the utmost extremity of danger—and last of all by a positive and peremptory denial of him, thrice repeated, by one who had promised, that he would rather die with, than forsake, him --When we farther consider, that all these heart-rending sorrows were heaped upon him day after day throughout the week, till they were terminated only by his most painful and ignominious death—when we moreover and especially take into the account, that all this was endured for our sakes, we cannot surely think it unreasonable to be required to lay aside, for one week only, those gratifications which at other seasons it may be lawful moderately to enjoy. Agreeable to this were the opinions of the primitive Christians respecting this Great and Holy Week, and of our pious forefathers of later ages, both of whom judged that a most religious attention was due to the interesting and important events which we now commemorate.

When we read what the writers of an-

cient times have said on this subject, with what fervour and zeal they have recommended a strict observance of this Week —compared with *theirs*, how tame are *our* admonitions! contrasted with *theirs*, how lifeless are *our* exhortations!

The learned Author of "The Antiquities of the Christian Church," says, "There was one week which was called the *Hebdomas Magna* or the Great Week before *Easter*, which they observed with greater strictness and solemnity above all others." This he then proceeds to describe by quoting the words of St. *Chrysostom*, which being very remarkable, I shall venture, upon the authority of the same author, to recite to you at full length: and your attention to them, I am confident, will not be ill-repaid.

"No one," says this judicious writer, "can better describe it to us than St. *Chrysostom*, who tells us, "It was called the Great Week, not because it consisted of longer days, or more in number than other weeks, but because at this time great things were wrought for us by our LORD. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was

opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of Peace made peace between things in heaven and things on earth; therefore it is called the Great Week: And as this is the head of all other weeks, so the great *Sabbath* is the head of this week, being the same thing in this week, as the head is in the body. Therefore in this week many increase their labours: some adding to their fastings; others to their watchings; others give more liberal alms, testifying the greatness of the Divine goodness by their care of good works, and more intense piety and holy living. As the *Jews* went forth to meet CHRIST, when he raised *Lazarus* from the dead; so now not only one city, but all the world go forth to meet him, not with palm-branches in their hands, but with alms-deeds, humanity, virtue, fastings, tears, prayers, watchings, and all kinds of piety, which they offer to CHRIST their LORD. And not only we, but the emperors of the world honour this week, making it a time of vacation from all civil business, that the magistrates being at full liberty from business of the law, may spend all these days in spiritual service. Let the doors

of the courts, say they, now be shut up. Let all disputes and all kinds of contention and punishment cease; let the executioner's hands rest a little. Common blessings are wrought for us all by our common LORD, let some good be done by us his servants. Nor is this the only honour they shew to this week, but they do one thing more no less considerable. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains For as our LORD, when he descended into hell, set free those that were detained by death; so the servants according to their power imitating the kindness of their LORD, loose men from their *corporal* bonds, when they have no power to relax the *spiritual**."

Speaking of the season of *Lent*, the same author observes, that "for the further advancement of piety, and encouragement of religious assemblies at this season, all public games and stage-plays were utterly forbidden by the laws of the Church." Now Passion-Week being a part of that holy season, and that part of it in which the most important transactions were carried on by our blessed

* Bingham's Antiquities, &c. book xxi. ch. 1. sect. 24.

LORD for the sake of sinful men, those Christians could not be thought less culpable: indeed "it appears that they were judged to be incapable of pardon, who were so eager after publick diversions as to follow them, when men's publick professions of repentance, humiliation and sorrow, made it utterly unreasonable and absurd to pursue the vain recreations and pleasures of the world, which at such a juncture could become none but those who lived in darkness and heathenish superstition*."

Were an injunction to be issued, that the strictness of the primitive times should be revived, and that those who would not comply with it, should renounce Christianity; how many, alas! in these degenerate days of religion, when the recommendation of a little self-denial is considered almost intolerant—how many would waver and *halt between two opinions*†, and at last, it is to be feared, yield to their own delusions! How many, without hesitating at all, would instantly quit the distant, but certain, prospects, which Christianity exhibits, for the present bewitching, but transitory gratifications of worldly pleasure!

* sect. 22. † 1 Kings xviii. 21.

But happy it is for us, my Brethren, that we are under the government of a Church which sends forth no such coercive mandates: a Church which wisely moderate in all her discipline, has relaxed much of that primitive strictness, which was looked upon, in the early ages, as essential to penitential rites: a Church which by recommending and encouraging a prudent abstinence from innocent pleasures, as well as from the common liberties of food, directs the thoughts and affections of her devout members to the serious consideration of such things as concern their eternal salvation; that by reflecting upon the guilt of their sins, and disposing their minds to an abhorrence of them, they may be qualified for the benefit of their Saviour's expiation*. She has preserved enough in her discipline, to excite a becoming spirit of devotion, and by the additional service of each day in this week has directed our thoughts to those exercises of religious retirement, which our interest in the Redeemer's sufferings, if not our gratitude, will naturally suggest†.

I would not willingly be too diffuse in my observations, at once to convince your

* Nelson. † Knowles's Passion.

understandings, and direct your practice to the important duty of hallowing the Passion-Week with more than ordinary solemnities of devotion, after the example, although but in a small degree, of our Christian forefathers in the primitive Church; whom, as we have already observed, the return of those hours which had been marked by the most important transaction that ever passed on earth, called to peculiar acts of publick, as well as private worship*. But that I may afford you some assistance in this necessary, and, I think, indispensable duty, I have yet something more to add.

Early in this discourse I observed two sorts of persons: one consisting of those, who through a necessary attention to their business, and to supply the wants of their families, could not possibly spare time to join in the additional service of each day in the week; and who could not, after the fatigue of the day, sit down to private meditation, ignorant how to proceed, or too weary to attempt it of themselves. The other sort were those who acknowledged the necessity, and practised the duty, of both publick and private devotion; but could not think it necessary to

* Sandford's Lectures on the Epistles in Passion-Week.

give up their innocent diversions entirely, and to forego their evening parties; and who could not but wish, that some place of public entertainment might be open, to which they might, as at other times, resort.

Both these may, I apprehend, be accommodated, if they will pursue the plan which I shall offer to your consideration. The industrious tradesman and labourer shall, at the close of the day, have an instructor to assist them in the meditations, which they cannot themselves command: and the other sort shall find a house of publick resort thrown open, in which they shall have an opportunity of spending an hour, perhaps somewhat more, every evening in the week, in a manner which may in the end, I trust, afford them as much satisfaction, as if they had spent it at a card-table, in a ball-room, or at the theatre.

In short, and to remove your suspense, the Church shall be open every evening at an hour which, I conceive, will suit persons of all descriptions*: prayers shall be read first, and I will afterwards endeavour to improve the ignorant by some reflections on the occurrences of the fol-

* Seven o'clock was the time appointed.

lowing Great and Holy Week; not without hopes of edifying, though perhaps not of informing, the other sort of hearers, who may think proper to attend; with an earnest desire, on my part, to promote in both that serious frame of mind, which the solemnity of the season so justly requires; and which may tend to lead many, and particularly those who have not yet fulfilled the vows which they have made, to partake of the blessed Sacrament of the LORD'S Supper, which our Church strictly enjoins all her members to receive, at least three times in a year, of which she positively says, that *Easter* shall be one*.

But if what I have now said, carries not with it sufficient weight, to prevail upon you to be more than ordinarily intent on the religious duties, which our Church recommends to the daily observance of her devout members; I may confidently affirm, that the day of the crucifixion, "from the blessed effects of our Saviour's sufferings emphatically called Good-Friday," ought more especially to be observed as a day of strict devotion, and separated from all worldly employments whatever. The heathens them-

* Rubric after the Communion.

selves, whose obligation to religion was infinitely inferior to that of Christians, had their solemn days, on which it was thought impious to transact any kind of business, either publick or private. The day of the crucifixion was *a day of rebuke and of blasphemy**—a day whereon we ought to *weep, not for our Saviour, but for ourselves and our children*†; not that he was crucified, but that our sins were so heinous in the sight of God, that nothing but the blood of his own Son could expiate them. I hope to see that day continue to be observed by us, with as great solemnity, as are the days set apart for public humiliation, to deprecate national calamities.

It would be unjust in me to insinuate, that such an external attention has not been paid to the day in this town on the more solemn day of the crucifixion. I would, however, again recommend a continuance of such outward decency: and I will venture to affirm, that at the close of that day, you who shall have laid aside your worldly callings, that you may with less distraction attend on the Lord, will, from having devoutly and conscientiously commemorated our Saviour's sufferings,

* Is. xxxvii. 3. † Luke xxiii. 28.

and bewailed your own sins which were the cause of them, receive greater satisfaction than can possibly arise to you, from any addition made to your wealth by an unremitted attendance on your ordinary secular employments. You too who live at ease, whom the Providence of God has exempted from the common cares and employments of life, and who have thereby more leisure to attend on the duties of religion, are without excuse, if you neglect those which the solemnity of that day requires you to perform.

And now, my Brethren, I have only to beseech you, to give the subject which we have been treating, such serious consideration as the importance of it demands; and to express my hope, that what I have said, will induce you to spend much time in meditations on the momentous transactions of this week, both privately and publickly. In the former your own discretion must be your guide, assisted by that ample provision which our Church has made for the latter, in the service appointed for every day of the week.

Allow me to hope also, that the assistance which I offer and mean to give towards both, may incline you to pay your own personal attendance here in the evenings of the week, and persuade you to

require those over whom you have influence, to do the same; that we may preserve the solemnity of the season.

And that our endeavours may be effectual, let us humbly beseech Almighty God to "prevent us in all our doings with his most gracious favour, and to further us with his continual help, that in this and in all our works begun, continued, and ended in him, we may glorify his holy name, and finally by his mercy obtain everlasting life, through JESUS CHRIST our LORD." *Amen.*

LECTURE II.

Matthew xxi. 4, 5.

ALL THIS WAS DONE, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHET, SAYING,

TELL YE THE DAUGHTER OF SION, BEHOLD, THY KING COMETH UNTO THEE, MEEK, AND SITTING UPON AN ASS, AND A COLT THE FOLE OF AN ASS.

WHEN I formed the design, which I communicated to you this morning, of endeavouring to assist your meditations on the important transactions of the present week, it was also necessary for me to consider, by what manner I could make my discourses most instructive to one part of my hearers, I mean those who are more ignorant, and have less time for private reflections; and, at the same time, not unedifying or tiresome to the other part, who have both time and abilities to inform themselves, not only from the writings of others, but also from the observations which they themselves are capable of making, and from the con-

clusions which their own judgment enables them to draw.

My design being to act in conformity with that of our Church, who uses all the means she can to retain the decent and pious custom of observing devoutly this Holy Week, and has for that purpose made sufficient provision for the exercise of the devotion of her members in publick*, I cannot better effect it than by discoursing, in as plain a manner as possible, so that I may be thoroughly understood by the ignorant, without occasioning weariness to the better informed, on some of the various occurrences by which the present week has been distinguished from all others.

In pursuance of my design, and to render it as beneficial to you as I could, I meant in this discourse, as briefly as the subject would admit, to lay before you the outlines of what passed in the course of the week in which our Saviour suffered the ignominious death upon the cross for our sakes; and then to select from the whole some of the most remarkable occurrences, to be subjects of the discourses which, by God's blessing, I should deliver from this place on this and the following

* Wheatley on the Book of Common Prayer.

evenings of this Great and Holy Week. But when I began to examine what those outlines were, I instantly perceived, that they would take up much more time than is usually occupied at these meetings; and therefore determined to confine my plan, as nearly as I could, to the occurrences of each particular day, beginning with this day, which is generally known by the name of Palm-Sunday: the reason of which, it is to be wished, should be familiar to the mind of the most ignorant.

On this day then did our blessed Saviour make his public entry into *Jerusalem.* But how did he enter it? Not in a splendid chariot, drawn by stately horses richly caparisoned—not attended, as was the manner of victorious kings and emperors, with long trains of conquered and mournful captives; but according to the prediction of the Prophet *Zechariah,* in the spirit of meekness and humility, riding on *a Colt the Fole of an Ass*;* which, by his exact knowledge of every minute particular, he had directed his disciples, where to find; and which they accordingly had brought away, having satisfied the owners thereof by answering

* Zcc. ix. 9.

the question, *What do ye, loosing the Colt?* as their Master had directed them, *The* LORD *hath need of him. And many, even a very great multitude, as he sat on the young ass, and went on, spread their garments in the way, and others cut down branches from the trees, and strawed them in the way. Much people also, that were come to the feast, when they heard that* JESUS *was coming to* Jerusalem, *took branches of palm-trees,* which were commonly carried before those who rode in public triumph, *and went forth to meet him, and cried Hosanna, blessed is the King of Israel that cometh in the name of the* LORD. *And the whole multitude of the disciples that went before, and that followed, began to rejoice, and to praise* GOD *with a loud voice, for all the mighty works that they had seen: and cried, saying Hosanna!* May GOD save and prosper him* *! Hosanna to the Son of* David *! Blessed is he, even the King that cometh in the name of the* LORD: *Peace in heaven, and glory in the highest. Blessed is the kingdom of our father* David, *that cometh in the name of the* LORD: *Hosanna in the highest.*

* Doddridge's Family Expositor.

An appearance so uncommon could not but cause great commotion through the city: the citizens either did not, or would not, know him; and struck with wonder at the simplicity of his entry, and the congratulations with which it was attended, cried out, *Who is this?* An answer was immediately returned by the multitude that came with him, *This is* JESUS *the prophet of Nazareth of Galilee.*

In commemoration of this event the Christian Church has distinguished this sunday by the name of Palm-Sunday. But, my Brethren, let us not distinguish it in name only: let us distinguish it by our praises also; and let those praises proceed from hearts, so deeply affected by a view of this triumphal entry of CHRIST, the King of Kings, and Lord of Lords, into *Jerusalem*, as to own him to be the Messiah, not only by our voices, but also by steadfastly believing in him, and by holiness of life imitating the example of humility which he has set us: and let us not be like this wavering multitude, who with well-timed Hosannas proclaimed the majesty of their Saviour; but alas! with the same voice, before the end of the week, joined in the unhallow-

ed cry of his malicious persecutors, *Crucify him, crucify him**.

But mark now, I pray you, the difference between the behaviour of the transported multitude, and that of some of the proud and envious pharisees: while the former are expressing their joy by their loud and repeated Hosannas, the latter with malignant intent to embarrass and expose him, scornfully said unto him, *Master, rebuke thy disciples* for these dangerous acclamations. Mark too the conduct and answer of CHRIST to these intolerant cavillers. Despising the contemptuous behaviour of these haughty pharisees; but accepting the, then perhaps sincere, praises of the humble multitude, *he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.* This is a strong proverbial expression, signifying that if these followers of CHRIST should hold their peace, some more unlikely way should be found out for the proclaiming of the Messiah, even by those who are reckoned the most stupid and insensate people, as the *Gentiles* are by you†.

Here too we must not suffer to pass

* Knowles. † Whitby *in loc.*

unnoticed that tender compassion which our LORD shewed towards the ill-fated city of *Jerusalem.* For when he was come near to it, having probably before him, as he was coming down the descent of the hill from the mount of Olives, a full view of its stately buildings, and of the extent of the city, his heart was so affected at the thoughts of what should certainly befall so much magnificence of structure, that he even *wept over it*, and in language most affectionate lamented the destruction, which should, not many years after, undoubtedly fall upon it. Instead of rejoicing in the foresight of the ruin and desolation of a city, in which he was to suffer the most ungrateful and inhuman treatment, and in which he should at last undergo a cruel and ignominious death; from the prospect of her calamities the tender heart of JESUS could be inspired with no other sentiments than those of pity: *If thou hadst known*, said he, *even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the*

ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. These last words give us the reason, why the Saviour of the world wept so mournfully over this great and beautiful city. It was not because that was the city in which he was to be betrayed and bound, scourged and spit upon, condemned and crucified; (all which he well knew that he should there incur,) but it was because she had in a most ample manner enjoyed the means of grace, and had not concerned herself to improve them. Remember, my Brethren, that *these things are written for our admonition*:* If there be among you any hardened impenitent sinner, any one who refuses to derive from the means of grace the advantages which were offered by JESUS CHRIST, which were repeated to you by his apostles, and which are still continually held out to you by their successors the ministers in his Church; for you also these tears of your Saviour are shed, if you embrace not the proffered mercy. This is the time of *your* visitation also. They did not know it; that is, they would not take care to improve

* 1 Cor. x. 11.

it, and therefore were most miserably destroyed: This is the time of *your* visitation, which if you will not regard, and avail yourselves of these overtures of mercy and pardon, on the conditions of faith and obedience; the consequence will be as fatal to you, as it was to *Jerusalem.* The same infallible voice, which declared the calamities that then hung over, and did afterwards fall on that city, has also declared, that, if you believe not the Gospel, but continue in infidelity and impenitency, *the things which belong to your peace shall* for ever *be* removed *from your eyes;* and you shall, when too late, miserably bewail your own folly in those regions, *where shall be* eternal *weeping and gnashing of teeth.*

The next occurrence which offers itself to our notice on this day is indeed a very remarkable one. We have seen JESUS entering into the city of *Jerusalem;* amidst the acclamations of the multitude, accomplishing, as has been before observed, the prophecy of *Zechariah* concerning the coming of CHRIST, *Rejoice greatly O daughter of* Zion, *shout O daughter of* Jerusalem: *behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the fole of an*

*ass**. Whither did he chuse to have himself conveyed, amidst these shouts, these reiterated Hosannas? Not to a palace, as perhaps the numbers who followed him, conceived he would be, to take possession of an earthly kingdom:—but having alighted from the colt, he went immediately into the temple: where, by virtue of his Divine authority, which so awed the astonished spectators, that no one durst resist him, he instantly began to reform the abuses, which he saw were there prevailing. Strange must it appear to you, to read, (but what but a miracle could effect it!) that one man, without any commission from his king to warrant him, or letters from the high priest and elders to depute him; without a guard of soldiers to defend him; and, in a word, without any human authority whatever for his support, unarmed himself, and with not so much as a scourge of small cords in his hands, as he had on a former similar occasion—strange, I say, to read, that any one, so circumstanced, should attempt to *drive out all them that sold and bought in the temple, and to overthrow the tables of the money-changers and the seats of them that sold doves:* and to do it effectually without meeting

* Zec. ix. 9.

with any resistance. It therefore cannot be considered in any other light, than that of a miracle.—But perhaps you may ask, and desire to be informed, What had buyers and sellers, and money-changers, oxen, sheep, and doves, to do in the temple? The *Jews*, though dispersed over the world, were once a year, required to offer sacrifices to the LORD at *Jerusalem;* and the same law by which this was enjoined, required of those who lived at a distance, to sell their tythes and oblations at home, and to buy sacrifices at *Jerusalem.* A place therefore was necessary to buy and sell in, to prevent unnecessary trouble, and to hinder the people from running about from place to place in search of proper animals for sacrifice; a situation for this purpose had accordingly been appointed without the temple, and near its gates. But several abuses had arisen from this practice; for this market was brought into a sacred place, the outward courts of the temple, dedicated to GOD only; by these means the priests engrossed the whole traffick; and by reason of the sacredness of the place enhanced the rates of the sacrifices, and the same oblations were circularly sold, and offered over and over again. Thus GOD was dishonoured, his service pro-

phaned, and the people deluded. It was also convenient that there should be a market near the temple, to expedite the change of several coins, which the dispersed *Jews* brought from different countries; and this they did for a small gratuity, though not for interest of money, which was a plain elusion of the law, that not only forbids all sort of usury, but increase also: as the prophet *Ezekiel* expresses it, *Thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the* LORD GOD, ch. xxii. 12.

Now our Saviour, seeing that all this traffick was improperly carried on within the precincts of the temple, and also dishonestly conducted, judged right to put a stop to it*, in the manner which has been thus related.

But we read also, that as he turned them out of the temple, he added this severe rebuke, *It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.* An excellent paraphrase of this is given by a learned and judicious commentator in the following words; And he said to them

* Sheridan's Sermons, vol. I.

as he turned them out, Such practices as these profane the house of GOD, and shamefully pervert the use for which it was designed; for *it is written, My house shall be called an house of prayer for all people,* to which they shall resort for the performance of religious worship; But *you have* turned it into a house of merchandize, and *made it,* as the prophet speaks*, *a den of robbers,* a place whose traffick is carried on by persons of the most infamous character, who live by deceit and oppression, and practise the vilest extortion, even in the house of the righteous and blessed GOD†.

We must not dismiss this subject, my Brethren, as if we were no farther concerned in it, than as an amusing narrative: we must consider it as *profitable for* our *instruction*‡; and therefore let me beseech you for CHRIST'S sake, to consider your own eternal welfare: and since he has purified a temple for you to worship him in, serve him there in purity and holiness, and *cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of* GOD§. Thus your hearts being fit temples for CHRIST to dwell in, you shall

* Is. lvi. 7. † Doddridge's Fam. Exp.
‡ 11 Tim. iii. § 11 Cor. vii. 1.

not only escape his scourge, and enjoy inward peace and satisfaction here, in having done your duty; but, through his merits, eternal happiness hereafter as the reward of your observance of that duty, so specifically prescribed, and so solemnly enjoined.

While these wonderful occurrences were transacting, the fame of them drew together people of every description. Even the blind desired to be conducted to, and the lame to be assisted in reaching, the spot where JESUS was: who no sooner saw them, than by the same Divine power and authority which he had exerted in purifying the temple, he, most compassionately, in the presence of all the people, commanded the former to see, and the latter to walk.

It can hardly be supposed that there should be such depravity in any human beings, as that they should be offended at seeing cures wrought on their fellow-creatures; or when *children* were uttering their joyful acclamations *in the temple, and crying Hosanna to the Son of* David, as the multitude had done before, that any should be offended. But the conduct of *the chief priests and scribes* on this occasion was a lamentable instance of such depravity. They were not

only *sore displeased*, says the evangelist, but even censured JESUS for permitting these rejoicings: *Hearest thou*, say they in an indignant humour, *what these say?* Our LORD, not only allowing, but being also well pleased at the Hosannas which these children uttered, said unto the unreasonable opposers of his wonderful works, *Yea*, nor do I reprove them for it. *Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise.* Thus quoting a scripture out of the book of Psalms*, which was fulfilled, or at least exemplified in the incident.

From this occurrence too, my Brethren, we must endeavour to derive instruction. And here let me more particularly address myself to parents. You see that praise well becomes the mouths of children--that your Saviour was pleased with their Hosannas, with their shouts of joy, as he entered into the temple. Bring your children therefore betimes to the house of prayer, remembering that *of such is the kingdom of* GOD†. Teach them to keep up the form of godliness, it will be in no small degree instrumental to the power of it.

* Ps. viii. 2. † Mark x. 14.

The blessed JESUS having returned this answer to the discontented scribes and Pharisees, left them to make the application, and retired to *Bethany*, a village about a mile from *Jerusalem*.

Thus have we brought the transactions of this day to a conclusion: and may GOD grant, that the observations which have been made on them, as they have severally occurred to us, may prove beneficial to those who have given their attendance here this evening. Let us ever be ready both in heart and voice to praise the LORD for the mercies vouchsafed unto us by the author and finisher of our faith, and to join in joyful *Hosannas to the Son of* David. Never let us, as did the envious scribes and Pharisees, throw any impediments in the progress of the Gospel, nor disdain to join, even with children, in joyful acclamations to *him that cometh in the name of the* LORD.

LECTURE III.

Matthew xxi. 18, 19.

NOW IN THE MORNING, AS HE RETURNED INTO THE CITY, HE HUNGERED.

AND WHEN HE SAW A FIG-TREE IN THE WAY, HE CAME TO IT, AND FOUND NOTHING THEREON, BUT LEAVES ONLY, AND SAID UNTO IT, LET NO FRUIT GROW ON THEE HENCEFORWARD FOR EVER.

MY last discourse was concluded by observing that our blessed LORD, as soon as he had ended his conversation with the chief priests and scribes who were sore displeased at the Hosannas which were uttered by the children in the temple, retired to Bethany; It was to the house of *Lazarus*, whom he had not long before restored to life, after he had *lain four days in the grave**. On the next morning, although JESUS had perceived, the night before, that some of the people were dissatisfied with him, and knew that, in consequence of it, they

* John xi. 17.

were meditating his ruin; yet he was determined to return early into the city with his disciples. He who took on him our nature, took on him also the infirmities of it: he became like unto us in all things, sin only excepted. As in other instances he is represented to have felt as a man, so here he is said to have been hungry*. The hunger which JESUS then felt, was the occasion of his working a miracle, full indeed of instruction, as were all his miracles; but not perhaps wrought in such a manner, as we might suppose it would have been; that is, not to satisfy the cravings of his appetite; for he who at first created the *fruit-tree to yield fruit after his kind*†, might as easily have commanded fruit to grow, and to ripen instantly, on an apparently bar-

* A truly eminent writer offers a very judicious reason for this our LORD's hunger; by supposing that he came out early without eating, that he might neither incommode his friends, nor break in upon his secret or publick devotions; thereby rescuing the family of *Lazarus* from a charge of inhospitable behaviour towards JESUS, in suffering *him* to leave their house without eating, at whose hands they had so lately received a most miraculous obligation; and offering it as a specimen of the simplicity and modesty of the evangelists, in relating so wonderful a story in so genuine and unaffected a manner.—*Doddridge's Fam. Exp.*

† Gen. i. 11.

ren tree; as he had before, more than once, multiplied a few loaves and fishes to the satisfying of some thousands of men, women, and children*. But instead of commanding a tree instantly to bud, to produce fruit, and to bring it to maturity, we find him denouncing a curse against one that had none on it, and that in so authoritative a manner, that the tree itself *presently withered away.* But here let us beware not to impute unto our Saviour any such motives for so doing, as would lead us to suppose in him a revengeful and hasty disposition, even to an inanimate creature. Some inquiry into the circumstances of the miracle will lead us to the occasion of its being wrought, and to the uses which we are to derive from it; for all the miracles which our Saviour performed, were designed not only for the benefit and instruction of those who were eye-witnesses of them; but of those also, to whom they should be transmitted in the writings of the several evangelists.

Certain difficulties have arisen about some of the expressions, which are used in the relation of this miracle, but with these I mean not to perplex your minds;

* Matt. xiv. 21.

it will be sufficient for us to consider the matter of fact, against which none but infidels and enemies to the Gospel will make any objections. Those who believe the Gospel, as recorded by the different evangelists, are satisfied of the truth of what is there related: a practice conformable to what they believe, it is the design both of the parables and miracles of our Saviour to enforce.

In St. *Matthew's* account of it there is no difficulty; to this therefore let us refer, remembering at the same time that both St. *Matthew* and St. *Mark* agree in the material circumstances. The fact then is as follows:

As JESUS *was returning to* Jerusalem *in the morning*, being a man subject to the same innocent infirmities of human nature that we are, he *hungred; and seeing* one particular *fig-tree in the way*, whose appearance we must naturally conclude promised fruit, he came to it in search thereof, but was disappointed, *finding nothing at all upon it, but those leaves only*, which had led him to hope, that a tree, so flourishing to the sight, might not be without fruit also. Upon which, perceiving that it had *only leaves*, and no fruit at all, not even *green figs*, which was a sure proof, that it was a

barren tree, *he said, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.* Such is the account St. *Matthew* gives us of the event: and for our better understanding it, we must remark, that the nature of the fig-tree is such, that it always puts forth its fruit with or before its leaves: so that it is indisputably certain, that the *fig-tree* which has leaves only without any fruit at all *green* or *ripe*, is a barren *fig-tree*, and of consequence *cumbereth the ground**. The difference of opinion which one expression of St. *Mark*, in his relation of the miracle, has occasioned, has not been about the fact itself, but about that expression, viz. *for the time of figs was not yet*†. Instead of perplexing you with the different so-

* Dodd on the Miracles of our Saviour.

† Of the different solutions, that which is selected and adopted by Doddridge appears satisfactory; namely, that the expression "the time of figs," means the harvest of figs, the time of gathering figs: in which case, as he observes, by a transposition of the clause the whole passage is clear. The verse will then run, "And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; for the time of figs was not yet: and when he came to it, he found nothing but leaves." See chap. xvi. 3, 4, of the same evangelist, where a similar transposition is obviously necessary.

lutions of this difficulty, it will be more conformable to my present purpose, that is, more to your edification, convinced as we are of the fact, to consider the application which is to be made of it, according to our Saviour's intent in working the miracle; and then in what manner we are to draw instruction and improvement from it for ourselves.

But in the first place let it be observed, that it is not once to be imagined, that what our Saviour did to the fig-tree was any more than *emblematical:* for no one who deserves the name of a man, would be guilty of such a piece of foolish revenge, as to wreak his anger, on a senseless tree, or on any thing that is incapable of being faulty. The first intent of the miracle had respect to the *Jews.* It was at once an emblem of what CHRIST saw in them, and a prophecy of what should happen to them. He saw the semblances of piety, in the rigid manner of the Pharisees, but no real sanctity. He foretold the approaching destruction, which such hypocritical pretences would deserve and produce, intimating that as they were like that fig-tree which had leaves and no fruit; so their end would be similar: to be dried up from the roots, to wither away from being a nation, and to fall

under a most remarkable and exemplary curse*.

But not the *Jews* only, but men of all succeeding generations are concerned and included in this event, and are expected to derive instruction from it: for as the *Jews* who were a mere professing people, were to expect speedy destruction from CHRIST, on the supposition that they perished in their unfruitfulness; so also was the cursing of the fig-tree, that produced leaves and had no fruit on it, a most significant document unto all men, that their profession, which is answerable to bearing *leaves*, must be joined with a suitable practice, and be accompanied with *fruit*, or it will be nothing worth: and *fruitless* persons were taught by that emblem, what they must expect, if they continued so. It is very evident, that this curse was not designed to terminate in the tree, but that it was pronounced against it, only as it was an apt resemblance of a professor that is *barren* of good works. So that this miracle was certainly to be instructive to the spectators, and to all who should afterwards hear or read the story of it†.

* Benson's Life of Christ.
† Fowler's Design of Christianity.

Let us then, my Brethren, while we cannot but see the fate of the *Jews*, in this emblem of the barren fig-tree, and condemn their strange blindness and malice, who, after having seen so many miracles wrought by CHRIST, and so many proofs which shewed that he was sent from GOD, still remained barren of good works, and afterwards were punished for their unfruitfulness; Let us, I say, remember, that for us and for our children were these awful admonitions recorded, that we may *give all diligence to add unto our faith virtue**, and *to be prepared unto*, and fruitful in *every good work*†, and to be careful, while we outwardly *profess* to *know* GOD, that we do not *in our works deny him*‡.

There is one reflection to be made on this story, of which, although I have already dwelt long on it, I cannot but remind you; and that is, How merciful a thing it was in the Son of GOD, and how suitable to the Gospel which he preached, for him to show his power of punishment, upon a tree, rather than upon a man. It was then, and is at any time as easy for him to punish his revilers, as it was to curse the tree, or as it

* 11 Peter i. 5. † 11 Tim. ii. 21. ‡ Tit. i. 16.

can be for them to revile him, though they be never so ready at it. But to manifest himself to be the Saviour, not the destroyer of mankind, he cured all manner of diseases, and raised the dead; but never took away the life of any man, nor inflicted any disease. He spared his worst enemies, the scribes and Pharisees, and punished their hypocrisy in the emblem only of a fig-tree flourishing in leaves, and thereby promising very much and early fruit, yet having none: it made a show, but had nothing to answer so fair an appearance. Such is the miracle of the fig-tree represented in fact, which we find represented in words in *Luke* iii. 6, and which denoted the destruction of *Jerusalem*, whither our Saviour was then going, for its unfruitfulness and hypocrisy*.

The surprise and astonishment of the disciples of JESUS, when they observed the next time they passed that way, that the fig-tree was withered away, falls under the occurrences of the following day; the consideration of the effect of this surprise will therefore, according to my plan, make part of our meditations to-morrow evening: I shall now proceed briefly to

* Jenkin's Reasonableness of the Christian Religion.

state what happened on this day, after our Saviour had denounced this curse on the barren tree.

And here we find, that as soon as JESUS and his disciples were come to *Jerusalem*, he again went into the temple*, in which, notwithstanding he had the day before cast out the buyers and sellers, yet he observed that the same profanation of it was repeated, and the same abuses again prevailed. With a zeal therefore to restore the sacredness of the temple, and to preserve inviolate a place dedicated entirely to the service of GOD, he instantly renewed his testimony against them, and began to *drive out them that sold and bought in the temple, and overthrew the tables of the money-changers, and also the seats of them that sold doves: nor would he suffer that any man*, for the sake of shortening his way *should carry any* burden, or any kind of *vessel through* the courts of *the temple;* but strictly insisted on a due reverence to it, as a place which was entirely set apart

* It is not expressly affirmed by the evangelists, that he went into the temple on both days. But the reasonableness of the thing, confirmed (as it is) by a comparison of the narratives of St. *Matthew* and St. *Mark*, makes it most probable that he did so.---*See Doddridge on the Passages.*

for GOD's immediate service*. And here did our LORD again, as he had done the day before, press upon them the wickedness of their practice by reciting to them the same words from the prophet *Isaiah*, *My house shall be called of all nations the house of prayer, but ye have made it a den of thieves.* The temple of *Jerusalem* was designed, from the original institution, as a house of prayer for people of all nations, who would become true worshippers of God; it was therefore insufferable for the *Jews* to make it *a den of thieves*, as they really did, by practising in the very courts of it, great impositions in their different trades.

Although this transaction passed our review last evening, yet I shall not dismiss it without offering to your thoughts an improvement which you are to make further upon it, That since our LORD took such pains to cleanse the temple, we should be very careful not to profane any place appropriated to publick worship, by improper behaviour in it. When we enter a Church, we should leave all worldly cares behind us, and give up our minds entirely to the service of GOD; for wilfully to employ our thoughts upon

* Doddridge.

worldly business in GOD's house, is a crime of the same nature as to carry our goods thither for sale*.

The fame of this our Saviour's divine authority of cleansing the temple having been exercised two successive days, could not but draw together a great number of people; JESUS therefore thought this a convenient opportunity to assert his mission and authority from the Father, and to declare, that in the extraordinary steps which he had taken for the reformation of abuses and the vindication of GOD's house, he had acted by the immediate direction and authority of GOD himself. This I shall give you in the words of our blessed LORD, as you will read them in the latter part of the 12th chapter of St. *John's* Gospel.

44. "JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me, seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47. And if any man hear my words, and believe not, I judge him not: for I

* Trimmer's Sacred History.

came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he hath given me commandment, what I should say and what I should speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

These verses are so plain as to need no comment: I shall, notwithstanding, just observe to you, that they were designed to show to the *Jews* the union of CHRIST with his Father: that if they refused the divine grace which was offered to them, the words which he now spake, would be sufficient evidence to justify their condemnation, as it was entirely the effect of their own obstinacy: that he did not address them as a common teacher, but spoke to them the very words of GOD*: That obedience to GOD's commandments is the way to eternal life, and he will surely condemn those who are disobedi-

* Trimmer.

ent to his word. Let us remember then, that the same word which will condemn the obstinate and unbelieving *Jew*, will also condemn the wicked and hypocritical *Christian*.

We have now followed our blessed LORD through the second day of the week in which he suffered, and have beheld him with great seriousness and earnestness reforming abuses, and teaching the people. And now the scene of his persecutions and of the ignominious death to which he was to submit, begins to open upon us. The chief priests and scribes heard his doctrine, and were so offended at it, that they sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine. And when the evening was come, he went out of the city, and retired, probably to some private place with his disciples.

We too, my Brethren, will now retire; but let me first entreat you to meditate seriously on what you have heard, and in your private addresses to ALMIGHTY GOD to pray, that you may ever be of that number who gladly hear the Gospel of his Son JESUS CHRIST, and that you may so hear it, as to bring forth fruit unto eternal life.

LECTURE IV.

Mark xi. 20.

AND IN THE MORNING, AS THEY PASSED BY, THEY SAW THE FIG-TREE DRIED UP FROM THE ROOTS.

Mark xii. 1.

AND HE BEGAN TO SPEAK UNTO THEM BY PARABLES.

THIS, my Brethren, is the third day of that week, which the Church of England has particularly recommended her members to observe with more than ordinary solemnity; therefore the occurrences of this day, as they are generally supposed to have arisen, I am now, according to the plan I proposed, to take into consideration: and by a due meditation on those already brought to your recollection, and on those which remain to be considered, it may with confidence be presumed, that your attendance here cannot be entirely unprofitable, nor your time considered as by any means lost.

Need I suggest to you, that you will have had an opportunity of joining in publick prayers, which must in justice be considered the principal part of publick worship; although it is unquestionable, that discourses delivered from this place, as far as they are agreeable to the word of GOD, will promote your edification; for St. *Paul* has put the question, *How shall they hear without a preacher*?* It being therefore a duty incumbent on me to preach, it is no less so on you to give an attentive hearing: and may GOD severally supply us all with his preventing grace, that we may faithfully discharge our respective duties of minister and people.

Our principal observations last evening were on CHRIST's cursing the barren fig-tree, of his driving the buyers and sellers out of the temple, as he had done the day before, and of the offence which the chief priests and scribes took at his doctrine, by which he asserted his mission and authority from GOD: offence so great, that they *sought how they might destroy him.* This however they did not attempt at that time, for *they feared the people* who had a high veneration for

* Rom. x. 10.

him: and he retired peaceably to *Bethany*, as he had done the night before.

We find him the next morning, that is on tuesday, the day we are about to consider, returning into the city with his disciples; who, as they were passing by the spot on which they had, the day before, seen the fig-tree, to all appearance, in a very flourishing state, were struck with wonder and astonishment, when they perceived that the beauty of it was gone, and that it was become a withered trunk. They immediately expressed their surprise, and exclaimed, probably one to another, *How soon is the fig-tree withered away!* But one of them in particular, *Peter*, who is frequently represented by the evangelists to be more quick in his observations than the rest of them, addressed himself particularly to JESUS, *Master, behold the fig-tree which thou cursedst, is withered away.* It is pleasing to remark, how readily the blessed JESUS instructed his disciples to derive information from every event: and the answer which he gave to *Peter* and to the other disciples, affords a lesson of the utmost importance; it therefore deserves our most serious attention. We will give the answer as recorded by the two evangelists St. *Matthew* and St. *Mark*. And

JESUS *answering, saith unto them, Have faith in* GOD; *For verily I say unto you, That if ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree; but also, whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; it shall be done, and he shall have whatsoever he saith.*

And therefore I say unto you, What things soever ye desire, and shall ask in prayer, believe that ye receive them, and ye shall have them.

And when ye stand, praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses.

We may consider this answer of our LORD in two points of view; one, as addressed to his disciples in particular; the other, as a standing instruction to all future Christians in general.

The promises which are here made to a miraculous faith in prayer, are not our immediate concern; but they must be restrained to the age of miracles, and to

the persons to whom they were spoken, the apostles, and first propagators of the Gospel; for it is certain from experience, that this is no ordinary and perpetual gift of *Christians.* And that the thing here promised was extraordinary, appears from the faith required to it, called by St. *Mark,* The Faith of GOD, that is, either the greatest and most excellent faith; or else, faith that does certainly persuade us of GOD's extraordinary assistance. And that this respects the apostles, is evident, because CHRIST elsewhere speaks this to them, on the account of that defect of faith, which made them fail in casting out a devil. *Matt.* xvii. 19, 20*.

Perhaps it may seem to you, that to this faith a promise is made of a power to perform impossibilities; for it is said, that the possessor of it shall be able to *remove mountains,* and by a word to cause them to be *cast into the sea.* Far be it from me to say, that it is not in the power of GOD to root up mountains, and and, to remove, and even to cast them into the sea; or that he is not able to communicate this power to others; but I wish to signify to you, that there are

* Whitby.

some expressions which we are not to understand in a strict literal sense, but to interpret agreeably to the idioms of that language in which they were delivered. Now the phrase to root up, to remove mountains, is a strong figurative expression, by which is signified the performance of any, the most difficult matter: as the *Jews* used to say of their own doctors who were able to solve the most difficult questions, Such a one is a rooter up of mountains. As therefore the religion of CHRIST was to be progagated and confirmed by the working of miracles; a promise is here made to the disciples, that by a firm and lively faith and trust in GOD, they should be enabled to work the greatest miracles in confirmation of the Divine truths, which they were hereafter to preach. But suffer me to impress you with a caution against entertaining any improper opinions of faith, for no encouragement is given in this promise to an enthusiastic notion of the power of it in ordinary cases: nor is this caution in these days unnecessary, when so much is attributed to the power of faith, as to supersede the necessary condition of good works, whereby this faith can alone be rendered available to salvation.

I have before said, that this power of working miracles was promised only to those who were to be the propagators of the Gospel, and that it was to be restrained to the age of miracles; but in the verses read to you from St. *Matthew* and St. *Mark*, we are to observe, that both the extraordinary and ordinary exertions of faith, must be attended with certain requisites, otherwise they will prove ineffectual; and these requisites are declared in most express terms to be hearty and sincere prayer for Divine assistance, and a forgiving disposition towards each other: and here also it is to be remembered, that such prayer as is here supposed, will never be directed to improper objects. You see then, my Brethren, that whatever petitions you offer unto GOD, you must offer them *in faith, nothing wavering**, and that you must not expect to receive blessings or forgiveness of your sins at GOD's hands, if you do not forgive the trespasses of others, and live in charity with all men.

Before I quit this interesting passage, I will offer one observation more for the comfort of all Christians, while they are passing through the changes and chances

* James i. 6.

of this mortal life, which is taken from an Exposition of the New Testament by a very celebrated writer. "This promise," says he, "of our Saviour to his disciples, I apprehend, relates chiefly to the enabling them to perform miracles; yet in a degree it may be applicable to all Christians, as affording them assistance in the midst of difficulties and distresses, which may appear like removing mountains*."

The conversation which arose, and the instructions which were the consequence of it from our LORD to his disciples, passed between them, as they were going from *Bethany* to *Jerusalem;* and here we cannot but admire the great condescension of their Master in thus rendering their walk pleasant by his instructive and edifying discourse; and declare the happiness of the disciples in having so able and willing a teacher at hand, to solve their difficulties, and to lead them into a method of profiting by them. Happy was it for those disciples, that they had a living monitor with them! and happy is it for us, would we but acknowledge, and make a right use of, the blessing, that the same monitor instructs us, as powerfully and as effectually, by his written word!

* Gilpin.

JESUS and his disciples had now reached the city: the former well knowing, the latter ignorant of, what was, in a short time, to befall them there. Had the disciples then known it, they might perhaps have been intimidated: but the zeal of the Master,—increased rather than diminished by this knowledge,—led him to the place where his enemies were contriving his destruction. JESUS went again into the temple, and there began, as he had the two preceding days, to instruct the people; who, hearing that he was come, flocked around him with great eagerness, and were attentive to hear the gracious doctrine of the Gospel, which, with mild persuasion and insinuating address, he delivered unto them.

Here we have another opportunity of remarking the different conduct of the multitude who were there assembled to hear him, and of *the chief priests, and the scribes, and the elders of the people* who were as desirous *to entangle him in his talk*, and to discover something in it *that they might accuse him.*

This day and the following we find him engaged in great variety of discourse, and delivering many instructive parables, which are related by the evangelists at large. Those are included in the occur-

rences of the day, which therefore I will endeavour to bring to your recollection as briefly, as I can; but I fear with too much brevity, to do justice to the narrative*.

While, as has been observed, *the people heard him gladly, the chief priests, the scribes and the elders sought to destroy him*, entering on their malicious design by demanding his *authority* for doing what he had lately done in the temple, and *who gave him that authority?* Without giving a direct answer to their question, JESUS asked them, *Whether the baptism of* John *was of heaven or of men?* Their pretended ignorance determined JESUS to vouchsafe no answer to *their* question.

* The latter part of this, and the former part of the following lecture, consisting of the parables which our blessed LORD spake, and of the various conversation in which he was engaged on tuesday, would have taken up too much time to be delivered from the pulpit in one discourse; I therefore thought it better to defer them, till I had taken notice of the other occurrences of the week, and then to deliver them in two separate discourses: but as that objection need not operate against interweaving them here in the order in which they were spoken, I have introduced some of them in this lecture, and the rest, although they were spoken on tuesday, in the lecture for wednesday, previous to the recital of the occurrences of that day.

His they could *not* answer without acknowledging *John's* mission to be divine, which would in fact have been to own CHRIST's to be so too: an acknowledgement which their malice prevented, and their envy disdained.

The chief priests and his other enemies being thus unexpectedly baffled and silenced, are reproved for their malice and ingratitude by the parable of the two sons, who were commanded by their father, to *go and work that day in the vineyard;* comparing them to that son, who said unto his father, *I go, sir, but went not:* and declaring them to be more wicked in not receiving *John* the Baptist, than the publicans and harlots who believed his preaching; and consequently that their excuse would be less satisfactory, and their condition more deplorable.

This rebuke of these hypocritical priests and elders in the temple was followed by another parable, setting forth the ingratitude of the *Jews* in persecuting the prophets, and crucifying the LORD of life. The parable is that of a *vineyard* which had been well improved, and *let out to husbandmen,* when the master was about to go *into a far country for a long time.* These husbandmen are represented as ill using *the servants of the householder—*

whom *when the time of the fruit drew near, he sent* to them *to receive the fruit of the vineyard—by stoning some and killing others;* and by repeatedly showing this contempt of him who had entrusted it to them, in destroying his messengers. Nor were they satisfied with practising such brutal behaviour on his servants and other messengers; but when the lord of the vineyard, after some deliberation, determined to send, and actually did send, his only, his well-beloved son, on a supposition, and that most just, that they would treat him with due respect and reverence--what, alas! did these barbarous husbandmen do, but conspire against him, *kill him, cast him out of the vineyard, and seize* on it themselves.

It could not be supposed, that the lord of the vineyard would suffer such inhuman and iniquitous conduct to escape, without inflicting on the perpetrators the severest punishment.

The question is put by our LORD to the *Jewish* rulers; *When the lord of the vineyard cometh, what will he do to those husbandmen?* To which *they answered* without hesitation, *He will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, which will render him the fruits in due season.*

In this answer they unintentionally and unwittingly condemned their own conduct. *Yes, said* JESUS, *He shall come and destroy those husbandmen, and shall give the vineyard to others. Therefore, I say unto you, The kingdom of* GOD *shall be taken from you, and given to a nation, bringing forth the fruits thereof.* Now what answer could these men make to this sad denunciation? *When they heard it, they said,* GOD *forbid.*

Hear, my Brethren, and attend to the reply which the persecuted JESUS made to them, for believe me, we are all concerned in it. *What is this then that it is written, did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the* LORD'S *doing, and it is marvellous in our eyes. And whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder:* that is, whosever shall stumble or be offended at me and my doctrine, while I am here on earth, shall be broken by it; but he on whom this stone shall fall, who shall oppose me and my Gospel, when I shall be elevated to my throne of glory, shall be more violently shattered by it, shall

bring upon himself aggravated guilt, and dreadful unavoidable destruction*.

You have seen that the chief priests, the scribes and Pharisees did not at first comprehend this parable, but were led inadvertently to condemn themselves; but afterwards, when they saw that it was plainly levelled at *them*, they were so exceedingly incensed against JESUS, that they *wished to lay hands on him, but they feared the multitude, for they took him for a prophet*, and held him in the highest veneration. For the present therefore *they left him, and went away;* but not without a malicious determination to seek a favourable opportunity to apprehend him.

I have already intimated, that we are also concerned in this parable: let us not therefore read it only as a tale that is told, to be thought of no more than in the moment of the relation, but let us see what improvement we are to make of it. In short then may we not, Christians, consider ourselves as husbandmen to whom the householder has let the vineyard, after having put it into a most secure and flourishing state of cultivation? It is our duty then to continue it in this

* Whitby and Doddridge.

state, because we are answerable to the lord of it for the fruits which it is to bring forth, and which he will indeed require at our hands: and you and I shall be the murderers of those whom he shall send to receive it of us, if, instead of having improved, we shall be found to have neglected it, and thus shall send back his messengers empty; that is, if, after all that GOD has done for us by his prophets, by his Son JESUS CHRIST, and by his apostles after him, we continue to reject him and his doctrine by leading wicked and impenitent lives; so far from reverencing his son, we *crucify him afresh* by so doing, *and put him to open shame**, as did the *Jews* of former times; in whose punishment we must expect to share, and to be ground to powder, for refusing to be guided by his doctrine, after he has abundantly confirmed the Divinity of it, by prophecies and by miracles, and by that last and greatest of all his miracles, the Resurrection from the dead.

The chief priests, the scribes, and the Pharisees, having *perceived that the parable of the vineyard* which was let to wicked husbandmen *had been spoken a-*

* Heb. vi. 6.

gainst them retired in great indignation, and with a full determination to lay some secret plot for the life of JESUS: fearing at that time to do it publickly, on account of *the multitude who took him for a prophet*, and, as was just observed, held him in great veneration.

Our LORD was not at all intimidated by the abrupt departure of those, who, he well knew, were contriving how they might destroy him; but as soon as they were gone, addressed himself to the people in general: who, drawn together by his engaging discourses, could not forbear paying the greatest attention to them. Prompted therefore by his usual compassion for them, we find him proceeding to warn the *Jews* of the great danger they would incur, if they should reject the Gospel, or should act wickedly and hypocritically under a profession of it.

And this he does under the similitude of *a king making on the marriage of his son a great feast*, and inviting numerous guests to the participation of it. These guests, however, are represented as refusing the gracious invitation of the king; and not only offered some trivial excuses, but on receiving repeated invitations, abused the messengers of the king, towards some of whom they proceeded so far in their cruelty, as to put them to death.

Incensed at such base ingratitude, the king determines to execute vengeance on these notorious offenders, and to invite to his feast others more worthy of his favour. His servants therefore immediately received orders from him, to *go out into the highways and to gather together all, as many as they found, both bad and good:* which command they so readily executed, that *the wedding was* presently *furnished with guests.* The king comes in to see them; among whom *one who had not* put *on the wedding-garment,* did not escape his notice. This was followed by a severe reprimand, *Friend, how camest thou in hither, not having on a wedding-garment?* The guest, having no excuse to offer for the contempt which he had shown to his royal host, stood speechless; while an awful sentence was passed on him, for his insolence and temerity: *Bind him hand and foot,* said the king, *and take him away, and cast him into outer darkness, where shall be weeping and gnashing of teeth.*

It may appear strange to you, and unmerciful in this king, to expect that a man, called in suddenly from the highway, should have on a wedding-garment; and be punished severely, because he had not: but you will no longer think it so,

when you are informed, that it was customary for the bridegroom to prepare garments for his guests: which this man is supposed contemptuously to have refused.

This, as well as all other parables and similitudes delivered by our LORD, was designed to convey instruction, both to those to whom they were immediately addressed, and to all who should hereafter be concerned in them. It behoves us therefore, my Brethren, to consider what use we may derive from this parable of the *marriage-feast.*

By the king then we are to understand GOD, and by the marriage-feast the Gospel of his Son, unto which the *Jews* were first invited: but they not only refused the invitation, but also abused and killed the messengers by whom it was sent unto them; the prophets, the apostles, and even the Son himself, for whom this splendid feast was prepared. The expression, "The king sent forth his armies and destroyed those murderers, and burnt up their city," we are to consider as a prophecy of the slaughter of the *Jews*, and the burning of their city of *Jerusalem* by the *Romans*, which was afterwards exactly fulfilled: for there could not be time, before the feast already prepared was

served up, to attempt an execution of this kind*.

The *Jews* having thus rejected the overtures of the Gospel, which they are represented to have done by their trifling excuses for not coming to the marriage-feast; by those who were brought in from the highways we are to understand the *Gentiles*, to whom those gracious offers of salvation were made, which the *Jews* had so contemptuously refused. Gracious indeed! for not only the good were invited, but also the bad. The invitation was universal, and without distinction: as many as were found, were brought in: even the very worst of sinners received the offers of mercy and salvation. By the man without the wedding-garment you are to understand a hypocrite, one who pretends to accept the terms of salvation, but neglects to make the necessary preparation for it†. On such shall the irreversible sentence of condemnation be passed in the world to come, which is signified by the order which was given by the king to his servants, to *bind* the offender *hand and foot*, and to *cast him into outer darkness, where shall be weeping and gnashing of teeth*, an expression

* Doddridge. † Trimmer.

to denote the greatest rage and indignation.

We, my Brethren, are some of those *Gentiles:* to us has the Gospel been preached, and we are invited to partake of the blessings of it. But attend carefully, I beseech you, to the concluding words of this parable, namely, that although *many be called, yet but few are chosen:* intimating, that notwithstanding GOD has furnished every inducement to excite all men to embrace the Gospel, there will in all ages be such numbers of profane, careless and hypocritical persons, that many will not in the end obtain salvation. Let us then thankfully put on the *wedding-garment,* which is thus offered us, and never refuse to wear it; as all those do, who not only decline to take upon them the profession of religion, but also are not sound at heart in that profession*.

No sooner had the blessed JESUS thus graciously warned the *Jews* against rejecting the Gospel, or making an hypocritical profession of it, than the *Pharisees* incensed at the censure which they perceived was levelled against them in the foregoing parables, determined by some

* Henry.

means or other to avenge themselves on him: and that they might screen themselves from the rage of *the multitude*, who are said to have *heard him gladly*, they *took counsel how they might entangle him in his talk*, by putting to him some questions, to which, according to their opinion, he would be under the necessity of returning such answers, as would give them an opportunity of taking *hold of his words, that so they might deliver him into the power and authority of the governor.*

Deeply did these artful Pharisees lay their scheme to bring the innocent JESUS into difficulty and danger: for they persuaded the *Herodians*, who were violent party-men under *Herod*, in upholding the *Roman* power, to be present at their conference with JESUS, that they might be witnesses against him*. This they begin with artifice and flattery; and complimenting him on his strict integrity, because they knew that nothing would induce him to deviate from the *truth*, pretend that they wish him to satisfy them in a point of conscience, *whether it was lawful for them*, as *Jews, to pay tribute to* Cæsar, the Roman emperor, *or not?*

* Gilpin.

Thick as the disguise was, in which the crafty Pharisees had wrapt their malicious question, it was immediately seen through by the discerning eye of JESUS: for, *knowing their hypocrisy, and perceiving their craftiness and wickedness, he said, Why tempt ye me, ye hypocrites?* demanding at the same time *a sight of the tribute-money.* And when he was informed that the *image and superscription* of it was Cæsar's, he returned an answer, as marvellous to them, as it was unexpected: *Render, said he, unto* Cæsar *the things, that are* Cæsar's; *and unto* GOD, *the things that are* GOD's; thereby both cautioning the Pharisees against using religion, as a pretence to justify sedition; and warning the *Herodians* under pretence of duty to *Cæsar*, not to violate any of the commands of GOD. So much were they confounded by this unexpected reply, which was full of caution and wisdom, that *they held their peace, left him, and went away* disgraced and ashamed*.

But although JESUS had thus eluded the snare which had been laid for him by one sect, he did not long escape an attack from another. The Sadducees, who disbelieved a future state, started an ob-

* Doddridge and Trimmer.

jection against the resurrection, and proposed to him a question, which they conceived unanswerable, and that their opinion therefore could not but be thoroughly established.

They put to him the case of *seven Brethren*, who had all married the same wife, one after the other, according to the law of *Moses;* which ordained, that *if a man married a wife, and died, leaving no child by her, his brother should take his wife, and raise up seed unto his brother.* But as these seven brethren had all had the same wife one after the other in succession, and died, as did at last the woman without any children, the Sadducees demanded with an air of triumph, *Whose wife of the seven she should be in the resurrection, for they all had her?* The question was put in derision of the doctrine of the resurrection: the answer was given with that steady firmness and conviction, which will ever follow an unprejudiced study of the scriptures. Their mistake was owing to their ignorance of the scriptures, and a want of due attention to the power of GOD: *Ye do err, said* JESUS, *not knowing the scriptures, nor the power of* GOD. Marriage will not be a necessary state in the world to come: and as to the resurrection, had

you studied the writings of *Moses*, you would there have been informed, that GOD calls himself *the* GOD *of* Abraham, *and the* GOD *of* Isaac, *and the* GOD *of* Jacob; not *a* GOD *of* those who are *dead* and annihilated, *but the* GOD *of the living:* and if you had duly attended to that which is written in the scriptures, you would not have denied the resurrection, nor would you have endeavoured to invalidate it by such a frivolous argument, as the question which you have proposed to me contains. I tell you therefore that *you* do *greatly err.*

Thus did our LORD vindicate and establish the doctrine of the resurrection; his prudent defence of which certain of the scribes who were present, could not but applaud; and they expressed their testimony of it by saying, *Master, thou hast well said.* Hence we are to learn not to raise any cavils against the certainty of the resurrection, either from prejudice, ignorance, or ridicule of the scriptures.

The Pharisees, although they had been so lately baffled by CHRIST in the answer which he had returned to their question about the lawfulness of paying tribute to *Cæsar*, were not displeased at this con-

futation of the Sadducees. The satisfaction, however, which they felt on hearing the defeat of the Sadducees, did not create in them the same admiration of JESUS, as it did in *the multitude* who *were astonished at his doctrine*, and heard him with delight. But *when they heard that* JESUS *had put the Sadducees to silence*, they were again gathered together, with a malicious design, no doubt, of bringing the LORD of life into difficulty and danger. And *one of them* in particular, *who was also a lawyer*, that is, an interpreter of the Mosaic law, *tempting him*, in order to make trial of his skill, if not with an insidious intention of bringing him thereby into disgrace with those, who differed in opinion about the question he meant to propose, *said unto him, Master, which is the first and great commandment in the law?* Many divisions have arisen among us on this important question; for some will have the law of circumcision to be the great commandment, others the law of the sabbath, and others the law of sacrifices: but thou perhaps canst remove our doubts by enabling us to determine, whether we should give the preference to the moral or the ceremonial law.

This scribe most probably thought, that

CHRIST would be unable to answer his question to the entire satisfaction of all parties; and little expected, that the answer would be such, as to draw from himself the strongest approbation of it. JESUS *said unto him, Thou shalt love the* LORD *thy* GOD *with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*

Thus did JESUS refer him to the moral part of the law, and lay the great stress on love to GOD and man; to establish which great points, he observed that the ceremonies of the law and the writings of the prophets entirely tended*. The justness of which decision, the scribe himself who proposed the question, could not but acknowledge; and joined with him in preferring the great duties of piety to GOD and benevolence to man, to *all whole burnt-offerings and sacrifices*†.

JESUS was so pleased with the scribe for thus approving of his decision, that he said unto him, *Thou art not far from the kingdom of* GOD, that is, thou art not far from being a Christian.

* Gilpin. † Knowles.

Whether this scribe took the hint, and made farther inquiries into the doctrines of Christianity, by which the moral law is greatly improved, we are not informed. But as we, my Brethren, are to derive improvement from this, as well as from every other occurrence recorded in the Gospel, " Let us remember," says the venerable Bishop of London, in his lately published Lectures, " that, great and important as these two precepts confessedly are, they do by no means constitute the whole of the *Christian system.*"

" In that" (for I will give you at length the concluding observations which that celebrated writer makes on the passage now under consideration) " In that, meaning the *Christian System*, we find many essential improvements of the moral law, which was carried by our Saviour to a much higher degree of perfection than in the Jewish dispensation, as may be seen more particularly in his Sermon on the Mount. We find also in the New Testament all those important evangelical doctrines which distinguish the Christian revelation, more particularly those of a resurrection—of a future day of retribution—of the expiation of our sins, original and personal, by the sacrifice of CHRIST—of sanctification by the Holy

Spirit--of justification by a true and lively faith in the merits of our Redeemer. If therefore we wish to form a just and correct idea of the whole Christian dispensation, and if we wish to be considered as genuine disciples of our Divine Master, we must not content ourselves with observing only the two leading commandments of love to GOD and love to man, but we must look to the *whole* of our religion, as it lies in the Gospel; we must endeavour to stand perfect in *all* the will of GOD, and in *all* the doctrines of his Son, as declared in the Christian revelation, and after doing our utmost to fulfil all righteousness, and to attend to every branch of our duty, both with respect to GOD, our neighbour, and ourselves, we must finally repose all our hopes of salvation on the merits of our Redeemer, and on our belief in him as the way, the truth, and the life*."

Here then I shall conclude this lecture, hoping, after no long interval, to resume our meditations on the awful and momentous transactions of the days which remain to be brought under our consideration; and GOD grant, that what has already been delivered may never rise up

* Bishop of London's Lecture xviii.

to condemn, either you as unprofitable hearers, or me as one who says and does not. *If we know these things*, my Brethren, *happy are we, if we do them**.

* John xiii. 17.

LECTURE V.

Matt. xxii. 1.

AND JESUS SPAKE UNTO THEM AGAIN BY PARABLES.

Matt. xxvi. 1, 2.

AND IT CAME TO PASS, WHEN JESUS HAD FINISHED ALL THESE SAYINGS, HE SAID UNTO HIS DISCIPLES,

YE KNOW THAT AFTER TWO DAYS IS THE *FEAST* OF THE PASSOVER, AND THE SON OF MAN IS BETRAYED TO BE CRUCIFIED.

IN contemplating the occurrences of this important week, we have seen the Saviour of the world exposed to the envy of the chief priests and the rulers, attacked by the malice of the scribes and Pharisees, and tempted by the artifice and flattery of the Sadducees; but yet answering all their questions with such caution, and at the same time so resolving them, that their own consciences, had they had honesty enough to own it, would have convinced them of the truth and justness of his decisions.

When he had ended the foregoing conference with the scribe, with which I concluded my last lecture, relative to *the first and great commandment*, at which the Pharisees were present, watching an opportunity to *take hold of his words*, our LORD thought proper in his turn to put a question to them, by asking them what their opinion was of the *Messiah*, and *whose Son he was?* To which they readily answered, *The Son of* David. JESUS *answered and said unto them, How then doth* David, speaking by the inspiration of the Holy Spirit, *call him, Lord; saying, The* LORD *said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool?*

Mark now the success of this gentle trial which CHRIST made of the Pharisees knowledge: they were confounded: no man was able to answer him a word: either through ignorance they did not know, or through impiety they would not own the Messiah to be GOD. They were also put to silence; for *from that day forth no man durst ask him any more* such captious, tempting, and ensnaring *questions.*

But, my Brethren, what those Rabbies could not then answer, blessed be GOD, the plainest Christian who is led into the

understanding of the Gospel of CHRIST, can now account for: that CHRIST, as GOD, was David's LORD; CHRIST, as Man, was David's Son*.

The Pharisees design, in putting these questions to JESUS, was *that they might ensnare him:* which being unable to do, they were confounded, and would ask him no more. Had they been converted, as they were convinced, by his answers, they would not have stopped here; they would have been led to another question, *What must we do to be saved*†*?* Great indeed was their obstinacy, great was their malice, great was their guilt. Some of us may perhaps say, Had we lived in those days, it would not have been so with us. But, while we are considering the conduct of those in former days, let us not waste our time in vain conjectures, how we should have acted then;—rather let us examine our lives thoroughly, how we behave now.

The Pharisees, it is true, resisted the evidences of CHRIST's Divinity: we, on the other hand, acknowledge JESUS to be the Messiah, the Messiah to be GOD. But in our deeds do we not deny him? Do we not cavil at some of the doctrines

* Henry. † Acts xvi. 30.

of the Gospel, and do we not rebel against many of its precepts? We must not only be convinced, but we must be converted. It will not avail us to own CHRIST with our mouths, while by the wickedness of our lives, *we crucify him afresh, and* thereby *put him* again *to open shame**. We must not only hold fast this truth, that JESUS CHRIST is *over all,* GOD *blessed for ever*†, but we must evince it, by *living soberly, righteously, and godly in this present world*‡, that in the world to come we may dwell with *him* in heaven, whom we have faithfully acknowledged as GOD on earth.

JESUS, having by his well adapted answers and judicious remarks, thus put to silence the scribes and the Pharisees, thought it right, *in the audience of all the people,* to caution his disciples against their delusions; but enjoined them in the first place to pay them proper respect as teachers of the law of *Moses,* and to practise the duties which they taught from that law, but by no means to imitate their actions§. *The scribes and the Pharisees,* said he, *sit in Moses seat: All therefore whatsoever they bid you observe, that*

* Heb. vi. 6. † Rom. ix. 15.
‡ Tit. ii. 12. § Trimmer.

observe and do; but do not after their works; for they say, and do not. Our LORD then proceeded to enumerate the vices for which they were remarkable, and with holy freedom, and authority no less than Divine, denounced against them several woes, as contained at large in the 23rd chapter of St. *Matthew*, not at all inconsistent with the sweetness of his disposition, nor with the respect due to persons of their rank: which, were it necessary, and time would permit, we might easily show*.

* The freedom which JESUS used in "rebuking the Scribes and Pharisees," and the vehemence with which he denounced woes against them more than once, are thought inconsistent with the sweetness of his disposition, and with the respect due to persons of their rank. Nevertheless, if we consider the matter in its just light, we shall soon be sensible that the severity wherewith JESUS treated this order of men, was by no means inconsistent with his general character, but was the necessary result of his wisdom, and of his love to the rest of mankind. The Scribes and Pharisees were persons remarkable for avarice, sensuality, pride, obstinacy, and contempt of real religion. Their corruption of heart exceeded all bounds. Gentle means would have made no impression upon them. They needed the severest remedies.----Besides, without regarding their reformation at all, which, perhaps was not to be accomplished by any methods; considering the show of worth which they assumed, and by which mankind were cheated into

Here then is an awakening lesson both for the ministers of religion and for the people. Let the ministers be careful to preach sound doctrine, and to be themselves the first to walk in the way which leads to heaven, thereby making others by their example to walk in the same path: and let the people, although the ministers should preach sound doctrine and yet lead wicked lives, be careful not

an high admiration of them, it was necessary, for the sake of the people, to pull off the mask of hypocrisy under which they had so long concealed their wickedness, and led the world astray. St. *Luke* xvi. 15. "Ye are they which justify yourselves before men, but GOD knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of GOD." Nor was there any other method to prevent the pernicious influence of their example and doctrine. This was the reason JESUS rebuked them so openly, and denounced woes against them with such vehemence. By so doing, he, whose judgment was by his miracles proved to be the judgment of a prophet, showed his hearers every where what opinion he had of those hypocrites, and cautioned them in the most affecting manner, to beware both of them and of their doctrine. And though on these occasions he expressed himself with more than ordinary vehemence, it must be owned that he preserved an entire command of himself. For he uttered no sentiment or expression, but such as the offences fully warranted, and the regard which he had for virtue absolutely demanded.----*See Bishop Watson's Theological Tracts, vol.* 5. *page* 181.

to follow their example; but to walk in that truth which is preached unto them. The woe denounced by our Saviour will be executed not only against those who speak, but also against those who hear the truth, and do not obey it. GOD grant, that none of us may be of that number.

The blessed JESUS having uttered several woes against the hypocrisy of the scribes and Pharisees, concluded his address to them in a most pathetic prophecy of the destruction of *Jerusalem*, and with the most tender compassion for the calamities which were afterwards, and, at no great distance of time, to befall it. *O* Jerusalem, Jerusalem, *thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chicken under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the* LORD. That is, You who have now with so much indignation heard the children and people saluting me thus, *Blessed is he that cometh in the name of the* LORD, after a while shall lie under so great calamities for the punishment of your infidelity, that

you would be glad of a deliverer, to whom you might say these words*. From this great tenderness with which our Saviour deplores the ruin of the *Jews* the inference is easily drawn, That GOD does all he can consistently with his own attributes and with the free agency of men, to effect their salvation; and that, if any of us perish, the fault will not be GOD'S, but our own.

JESUS having ended his discourse to the scribes and Pharisees, and seeing *a certain poor widow casting* two mites *into the treasury-chest*, which contained the contributions of the people for the service of the temple, took the opportunity of commending her liberality in preference to the offerings of the rich, who *cast in of their abundance*, while *she of her penury cast in all she had, even all her living:* thereby intimating to us, that the smallest services of the poor, when performed with a pious intention, are more acceptable to GOD than large and costly donations of the rich, when offered with ostentatious views; for an action is recommended by the principle and circumstances, not by the outward appearance of it†.

* Whitby. † Trimmer.

Thus did the blessed JESUS take occasion from every circumstance to recommend to his disciples the practice of one duty or other, and instruct them how to derive benefit from every occurrence, or to draw some useful inference from every observation.

He had, not long since, pathetically lamented the destruction, which he foresaw threatened the city of *Jerusalem:* an observation of his disciples presently after on the magnificence of the temple, led him to inform them in plain terms, that its destruction was near at hand; that not the least remains of its beauty, *not* so much as *one stone upon another*, should be preserved in the demolition of it.

Awful as this prophecy was, and improbable at the time of its delivery as was the event, yet we have very sufficient evidence to prove, that it was, not long after, exactly accomplished; and the splendid and magnificent temple, together with the whole city of *Jerusalem*, became an heap of ruins.

Here then was strongly marked the prophetic character of our LORD, and a powerful evidence of the Divinity of his mission was exhibited in striking colours.

The curiosity of the disciples was raised

by their LORD's prophecy of the destruction of the temple and city of *Jerusalem*, the accomplishment of which they did not at all doubt: but when they had a convenient opportunity in *private*, they could not resist the desire they had of more particular information, and therefore intreated him to inform them, *When those things should be? and what should be the sign of his coming, and of the end of the world?* Whether by this question they meant, the period of the *Jewish* Church and Nation, which CHRIST himself had spoken of as *his coming*, *Matt.* chap. xvi. 28. or The end of the world to the day of judgment*, seems to be undetermined; but it appears that their Master took the question literally, as if including two inquiries; and here instructs his Church, not only concerning the great events of that age, the destruction of *Jerusalem*, but also concerning his second coming at the end of time: and gives them much pertinent instruction and seasonable exhortations relative to both, which he enforced by several apposite parables†.

Instead of satisfying their curiosity, as they perhaps thought he instantly would,

* Henry. † Gilpin.

he chose rather to engage their caution, and began his answer to them by guarding them against deception, *Take heed, said he, that no man deceive you; for many shall come in my name, saying, I am* CHRIST, *and shall deceive many:* and indeed they shall not only assume my name, but *the false Christs and false prophets* which shall arise, *shall shew* such *great signs and wonders*, that even those who are established in the faith shall hardly escape being deluded by them. But take heed to yourselves; for many and grievous calamities shall befall you: *Iniquity shall abound, and the love of many shall wax cold.* But I will add this for your comfort, that *he that shall endure unto the end, the same shall* certainly *be saved.* And now that *I have told you before*, and have warned you against such pretenders, *believe not* any who *shall say, Lo, here is Christ, or there:* for I am the Messiah, and there can be no other: and when I shall appear again, my coming will be like *lightning*, sudden and irresistible, and will pervade every part of the world, as that does: while the pretences of false Messiahs can only be partial and confined.

I fear to proceed with the wonderful events of which our LORD is here giving

a prophetic description, lest by the limited manner in which I must advert to them, I should prevent rather than advance your edification; let me therefore refer you to the 24th chapter of St. *Matthew's* Gospel, where you will read the prophecy of the destruction of *Jerusalem*, and the signs of CHRIST's coming to judgment, with far greater advantage than you can possibly derive from the abridged relation of it, which alone my plan would allow me to give you.

But as our blessed LORD has added some apposite parables, those of the faithful and wise servant—of the ten virgins, five of whom were wise, and five foolish—and of the talents improved by the good and faithful, and neglected by the slothful and wicked servant—parables which represented the state of things, at the two grand periods descriptive of each other, viz. the destruction of *Jerusalem* and the end of the world; that he might enforce more particularly the duty of watchfulness, which the uncertainty of the latter time, and the certainty of the event would require—On these parables we will make such observations, as the remainder of our time will permit; beginning with that which stands first, the faithful and wise servant, who is here supposed to be en-

trusted with the concerns of his master, whose affairs required his absence from home for an uncertain, but probably for a long time. This servant, considering it his duty to pay the same regard to the interest of his master, whether present or absent, cheerfully fulfils the obligation which lies upon him, as *ruler over* the *household of his* absent *lord*, by faithfully performing every tittle of his duty, and taking care to supply those who were left under his charge, *with meat* and every kind of food *in due season*. Till at length the master returning, and finding this wise servant employing himself in the faithful discharge of his duty, and the affairs of his household conducted with the greatest order and regularity, confers upon him a reward, far exceeding not only his expectation, but his real desert.

This relation is contrasted by the conduct of an evil servant, entrusted with a similar charge, who presuming upon his lord's long absence, and that he would still continue to *delay his* return, suffers the affairs of his master to fall into a most confused irregularity, gives himself up to a habit of intemperance and sensuality, and offers every kind of outrage to his *fellow-servants;* till at last his lord returned in a day when he was not expect-

ed, and *in an hour that* this evil servant was *not aware of;* and came upon him so suddenly in the midst of his excesses, that he had no time to restore the affairs of his master to any order, nor to frame any excuses for the deranged state in which they were found. His lord therefore immediately consigns him to a punishment so severe as even to be *cut asunder*, and to receive *a portion among hypocrites*, the vilest and worst of sinners in the sight of GOD, *where shall be weeping and gnashing of teeth.*

The next parable by which our LORD enforces the duty of watchfulness, against the great and awful day of future judgment, is that of the *ten virgins*, who are represented as acting under different qualities of the mind, *five of them* being said to be *wise*, and *five foolish.*

In *Jewish* marriages it was usual to conduct the bride home by night; and this office which was allotted to virgins, they considered not only as their duty, but their happiness. They were to go out to meet the bridegroom; and if he was not ready, they were to wait for him. Ten virgins are here represented as employed in this office: *they took their lamps, and went out to meet the bridegroom.* Five of them were so provident,

as not only to light their lamps, but to provide against their being burnt out, if the bridegroom should detain them longer than usual, by taking a fresh supply of oil *in their vessels with* them.

The other five, thoughtless and inconsiderate, looking no farther than the present moment, lighted their lamps also, but made no provision for their continuing to burn after a certain time; they took their lamps, but took no extraordinary supply of oil with them. It happened that *the bridegroom tarried* longer, than they expected; and the delay was so great, that they all, while *they* were waiting for him, not only *slumbered*, but also fell fast asleep. *At midnight* they were awaked by a sudden and hasty *cry*, *Behold, the bridegroom cometh, go ye out to meet him.* Five of these virgins who had been so provident, as to have every thing ready, instantly *arose, trimmed their lamps*, and went forth. Then it was, and not till then, that the other five felt their neglect, and what must be the consequence to them, if not prepared to meet the bridegroom with lamps properly lighted. *Their lamps were gone out*, and they had not wherewithal to recruit them. What could they do in such emergency, but apply to their wise companions, if they, perchance,

might have a superabundant quantity? This they did; but these, fearful lest they should not have sufficient for their own purpose, could not comply with their request, but recommended to them to be as expeditious, as possible, in *going to those who sold, and buying for themselves.*

This was their last and only resource; but alas! *while they were gone to buy,* before they returned, *the bridegroom came: they that were ready went in with him to the marriage, and the door was shut.* In vain did the other five, when they returned, desire to be admitted. Their importunate request of *Lord, Lord, open to us,* was answered by an *irrevocable* denial, *Verily, I say unto you, I know you not.*

Such, my Brethren, must be the case of all those who suffer themselves to be surprised in their sins by death, which will fix on them an irreversible doom; although they know, that *it is as certainly appointed for all men once to die**, as they know that they are now alive. Only one inference, and that a most awful one, can be drawn hence, which is given you by our LORD himself at the conclu-

* Heb. ix. 27.

sion of this parable; *Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.*

This parable is followed by another of the same tendency; entertaining, if read only as a story; and beautiful in its description; but, as coming from the mouth of JESUS, whose design was, not so much to entertain, as to instruct, it demands, on that account more particularly, our most serious attention.

A certain man had occasion to *travel into a far country*, and that his affairs might sustain no injury, nor his property be diminished, he distributed a certain portion to three different servants to be managed during his absence; expecting at his return to find an increase, instead of a diminution, of his substance. To these servants he gave each a different number of talents according to their capacities, or opportunities which he thought they might have for the management of them. *To one* therefore *he gave five talents, to another two, and to another* only *one.* For as he expected that they should all be industrious in his absence, it was necessary that they should have a capital to trade upon.

Two of them were diligent and faithful to their trust; and no sooner was their

master departed, than they exerted their utmost diligence, found out by what means they could most improve their talents, and were so successful in their management, that before their master's return, they each of them doubled what they were entrusted with.

On the contrary, *he who had received* but *one talent*, addicted to indolence, and, notwithstanding that, dissatisfied perhaps that his master had not committed to his care so large a portion of his goods, as he had to the other two*; instead of endeavouring to improve that little, *went and digged in the earth, and hid his lord's money.*

They had all a good opportunity of improving their stock, for their master did not return till *after a long time:* and then he summoned these servants to give an account of the talents which he had left them to occupy, and moreover of the addition which he expected each of them had been able to make. The two first cheerfully surrendered their trust, and both of them returned double what they had received The master thoroughly satisfied with the diligence of these two, and of the improvement which they

* Doddridge.

had made in his affairs, passed on them the highest commendation; and gave them a stronger proof of his approbation, by promising, *as they had been faithful in few things, to make them rulers over many things:* bidding them at the same time *to enter into the joy of their lord.*

The other, on the contrary, when called upon to give in his account, sullen and discontented, and endeavouring to excuse his own indolence by an unmerited censure of his master, brings back the talent which he had hid in the earth, disregarded in the absence of his lord, and unimproved: upbraiding his master with severity, as one who was willing to *reap without sowing*, and of *gathering* fruit without scattering seed. On this account therefore he pretended that he *was afraid*, and *hid his talent in the earth*, that on his master's demand he might return it unimpaired; which he now did, by telling him that he delivered up exactly *that which was his.* The master, incensed at the false and scandalous excuse of this wicked and slothful servant, convicted him by that very excuse, which he had offered for his indolence; took from him the talent, which he had neglected to improve, and ordered it to be given to him who had been so faithful in

the management of five talents: and not only so, but condemned the unprofitable servant to a severe punishment, even to *outer darkness; where shall be weeping and gnashing of teeth:* promising at the same time, That more should still be given to those who improved what they had; while they who neglected even a little, should not only lose that little, but suffer for the neglect*.

You see then, my Brethren, that the great and important duty of watchfulness is strongly enforced in each of these beautiful parables: and particularly in the last we are taught a most awful lesson, That it will not be sufficient for us to wrap up our talent, as it were, in a napkin, and thus preserve it entire; but that it will be expected from us at the day of judgment, that we shall be accountable not only for the talent itself, but also for the use or abuse of those means which the grace of GOD has afforded us for the improvement of it.

Our blessed LORD, having thus prepared the minds of his disciples, concluded the whole with a pathetic description of the day of judgment, dwelling on the solemnity of that appearance, the very

* Gilpin.

words of the respective sentences which shall then be past on the just and unjust, and the everlasting doom of all mankind, subjects which nothing less than Divine knowledge could suggest or explain*.

Not indeed that we are to regard these sentences as applicable to all mankind; for you may remark, that they relate only to one of our duties to our neighbour, without respect to the many other duties which we owe to him, the many duties which we owe to ourselves, and the many more which we owe to GOD. One inference, however, of great consequence is to be drawn from these sentences, that the branch of duty to our neighbour on which they dwell, namely, active compassion to the poor and afflicted, for the sake of CHRIST, is essential to salvation: and that faith, unproductive faith, will ultimately not profit him, who shall not have been *careful to maintain good works*†.

The parables, admonitions, and instructions, of our LORD, both to his disciples and to the people, which we have been considering in this and my last lecture, occupied part of tuesday and wednesday, that is the third and fourth

* Knowles. † Tit. iii. 8.

days of the weeks, in which he was to suffer. And then *having finished all these sayings*, JESUS informed his disciples, that *within two days the feast of the passover* should be celebrated, and that he should then be betrayed into the hands of his enemies, who should cause him to be crucified. *The chief priests, the scribes, and the elders of the people, were assembled together at the palace of* Caiaphas, *the high priest*, and were *consulting how they might apprehend* JESUS, by some secret artifice, *and put him to death;* but they were fearful of executing their malicious designs *on the feast-day, lest* they should thereby create *an uproar among the people*, who still held him in very great veneration, and gladly heard his doctrine.

But here the divine Providence permitted an opportunity to be offered them, more favourable than their most sanguine hopes could have suggested to them. Never could they have conceived, that one of his own disciples, all of whom seemed so attached to him, would be so base as to betray him. But so it was. Satan, at that very instant, entered, by the permission of GOD, into *Judas*, surnamed *Iscariot, who was one of the twelve. Judas* was a man of a very covetous dispo-

sition, and by this impious act he thought that he should obtain a sum of money. Prompted therefore by this hope of reward, *he went his way, and communed with the chief priests and captains, how he might betray him unto them.* This unworthy disciple did not lose sight of his object, for he begins his conference with, *What will ye give me, and I will betray him unto you?* Astonished, as they must be, at such a proposal, they nevertheless received it gladly, and *promising to give him money, they covenanted with him for thirty pieces of silver:* after which time *he sought such an opportunity to betray him in the absence of the multitude,* as soon presented itself.

On this foul transaction I shall make one observation here. It is particularly noticed by the evangelists, that this traitor was "*one of the twelve:*" a circumstance which very greatly aggravated his offence. Our LORD had chosen from the rest of his disciples *twelve,* whom he admitted to the most honourable trust, as well as the most endearing intimacy*: And that *one* of these *twelve* should conceive and execute the horrid design of betraying him, aggravates the wickedness of the

* See Doddridge's Family Expositor.

traitor to such an height of profligacy, that I do not desire to dwell on it for any other reason, than as it suggests a warning to those who are endowed with the greatest blessings from above: whose guilt, if they prove traitors to their LORD, must be esteemed the greater in proportion to the favours, which they have received.

Nor was it any impeachment either of the knowledge or wisdom of JESUS, that he who knew the hearts of men, should admit one to be partaker of his most intimate councils, who, he foresaw, would betray him. It shews that JESUS was not afraid of the eyes of his enemies, however malicious—that his miracles were no juggling tricks, performed by compact with his disciples; and that he was not carrying on any plot to deceive the world. If JESUS had been engaged in such a design, he must have foreseen that *Judas*, when he betrayed him to the chief priests, would discover the whole fraud. The choice therefore, which our LORD, with the fullest knowledge of the character of *Judas*, made of him for an apostle, was a proof of the most profound wisdom, instead of being an instance of imprudence; and he thereby demonstrated in the clearest

manner, his own most perfect innocence*.

This melancholy act of treachery in *Judas* concluded the occurrences of wednesday, the fourth day of the week: nor was it long before the opportunity which he immediately sought, presented itself, for fulfilling the iniquitous engagement into which he had thus entered; as we shall soon see in the sequel of the transactions of thursday, some of which I now, by anticipation†, proceed to consider in the remaining part of this lecture.

Thursday, the fifth day of the week, was *the first day of unleavened bread, when the passover must be killed,* that is the Paschal Lamb be slain.

The *passover* was the name given by the *Jews* to the feast, which was annually celebrated in commemoration of their coming out of *Egypt;* because the night before their departure, the destroying

* Bishop Watson's Theol. Tracts, v. 5, p. 180.

† I have here deviated a little from my original design, by introducing this evening (wednesday) some of the occurrences of thursday; which I did, to regulate the length of the lectures: and I have judged it better to have them printed, as they were delivered from the pulpit, than to make the remainder of this lecture the beginning of the following, which will be observed to have considerably exceeded the time usually occupied by such discourses.

angel, who put to death the first-born of the *Egyptians*, passed over the houses of the *Hebrews*, without entering therein; for they were marked with the blood of the lamb, which was killed the evening before, and which for this reason was called the *Paschal Lamb**, being an emblem of our LORD†.

The *Jews* from all parts resorted to *Jerusalem* to celebrate this great festival; and as CHRIST was *made under the law*‡, he was punctual in *fulfilling all righteousness*§, and submitted to all the ordinances of the law, and to this among the rest; determining to keep the passover at *Jerusalem* with his disciples, although he knew, that at this feast he should be crucified. Persecuted as he was at this time, and knowing that his life was sought after, yet he could not be deterred from the performance of his duty; and therefore that he might observe the solemnity with the strictest devotion, *he commanded two of his disciples*, Peter *and* John, *to go into* Jerusalem, *and prepare the paossver, that they might eat;* while he himself probably went into the temple; or, as some think, spent part

* See Cruden's Concordance.
† Bish. of London's Lect. xxi.
‡ Gal. iv. 4.
§ Matt. iii. 15.

of the day in retirement for meditation and prayer.

These disciples cheerfully obeyed the command of their Master, having first asked him where they should prepare it; and, that they might not mistake the place, received from him a sign, as they had once before, when they found an ass with a colt exactly in the same place as he had described. *Behold, said he unto them, when ye are entered into the city, there shall a man meet you bearing a pitcher of water, follow him into the house, where he entereth. And ye shall say to the master of the house, The Master saith unto thee, My time is at hand, where is the guest chamber, in which I shall eat the passover with my disciples? And he shall shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came unto the city, and found as he had said unto them; and they prepared the passover.*

Here you see the blessed JESUS, although surrounded with enemies, and in the midst of snares, giving directions to his disciples, which they as readily obeyed, to make preparations for the celebration of the passover. But alas! how backward are we, my Brethren, in fol-

lowing this example of CHRIST and his apostles! How apt are men, (I speak from observation) to make it an excuse for not attending on the LORD's supper, our Gospel-passover, that they have many troubles and many enemies; and that they are full of care and fear. If so, they have, and would I could convince them that they have, the greater need of that ordinance, to silence their fears, and comfort them under their troubles, to help them in forgiving their enemies, and casting all their care upon GOD.

In the evening JESUS went to the house, to which he had directed his disciples to go, guided to it, no doubt, by the same prophetic gift, which had enabled him to predict the circumstances whereby the apostles were to find it*. And *when the hour* of eating the passover *was come*, JESUS *sat down with the twelve apostles;* even *Judas* not excepted, who had lately covenanted with the chief priests to betray him; for even those whose hearts are full of wickedness often make a plausible profession of religion, and are found in the performance of its external services: nor did JESUS, although he knew his traiterous designs, refuse to admit him to sit down with the rest†.

* Doddridge. † Henry.

Full of tender anxiety for the welfare and comfort of his apostles, *having* always *loved his own which were in the world, knowing that his hour was come, that he should depart out of the world, he loved them even to the end* of his life. And that he might fully express this affection, he told them that he had *a great desire to eat this* last *passover with them*, as it was a type now about to be fulfilled. He wished also to drink this last Paschal cup with them, which, *after he had given thanks, he gave among them*, telling them, that that type also was now completed, and should thenceforth cease*. In the room of these Paschal rites JESUS instituted his last Supper; a subject of very great importance, which will in its turn engage our attention, after we shall have noticed some intermediate occurrences. The first of these is an unseasonable *strife among the disciples, which of them should be accounted the greatest*, when the Messiah's kingdom should be established.

That he might correct these unwarrantable prejudices, and at the same time set his apostles an example of humility and condescension to each other, the blessed

* Gilpin.

JESUS, *rising from supper, and laying aside his garments, took a towel and girded himself;* and he at whose name every creature in heaven and earth was commanded to bow*, condescended to take upon himself the office of a menial servant, by *washing his disciples feet, and wiping them with the towel, wherewith he was girded.*

Well might the apostles be surprised and astonished at such a wonderful instance of humiliating condescension, that their LORD and Master should perform an office to them, which they might have considered an honour to be permitted to discharge towards him. With silent confusion therefore did they submit to this, as they thought, degrading act of condescension: All but *Peter*, for he declined it, urging that the office was fitter for him to discharge to his LORD, than his LORD to him. JESUS promising that he should *hereafter know* the design of this act, *Peter*, with his usual impetuosity, declared, that JESUS should *never wash his feet:* but at length, when JESUS told him, that he *could have no part with him, if he washed him not*, he consented, and with an eagerness natural to his warmth

* Is. xlv. 23.

of temper, exclaimed, LORD, *Wash not my feet only, but also my hands and my head:* which earnest prayer our LORD by no means discouraged, but informed him, that *he who is washed needed not save to wash his feet, but is clean every whit:* that is, as a person thoroughly clean might easily wipe off a little casual dirt, which he might receive in travelling; so a person well grounded in his religion, would have only the common infirmities of nature to contend with*.

And now, had any of these apostles been so wicked, as to have entertained a design against so gracious a Master, would any one think that after this humble office, he would have been so abandoned, as not immediately to lay aside his design. But no such effect was produced on the mind of *Judas*, who appears settled in his purpose. His treacherous intention, however, although it might be concealed from the notice of his companions, was not hidden from his LORD. Hypocrisy may deceive man, but not GOD. JESUS accordingly took occasion from the passing scene, to intimate his acquaintance with the foulness of his apostate disciple. *Ye are clean*, said he, *but*

* Gilpin.

not all. He knew who should betray him, (as the evangelist remarks) *therefore he said, Ye are not all clean.*

JESUS having concluded this astonishing act of condescension, in washing and wiping his disciples feet, calmly resumed his garments, and sitting down again, began to converse with them concerning the design of what he had done to them, as well as to represent to them the impropriety of that fondness of superiority which they had so lately manifested. *Know ye, said he, what I have done to you?* I have by this act set you an example of humility, and have in my own person exemplified to you the great necessity that lies upon you of condescending to perform, even the meanest offices one for another. That strife which you have just exhibited among you, "which should be accounted the greatest," was indeed very unseasonable, and such as I cannot but condemn. There is a great difference between my kingdom and the kingdoms of this world. *The kings of the Gentiles exercise lordship* and unbounded authority *over those* who are subject to them, and call themselves *benefactors.* This indeed is more suitable to the character of these earthly princes, than to you who are my disciples. Humility, and a desire

to show yourselves friends of the world, rather by serving than by governing, must be your distinguishing character. *You* do well to *call me Lord and Master, for so I am:* let therefore the example which I, as such, have set you, be a constant pattern for your imitation: for *verily I say unto you, the servant is not greater than his lord: neither he that is sent, greater than he that sent him:* and remember that your happiness depends not on your knowledge, but on your practice, of these things: *if ye know these things, happy are ye, if ye do them.*

But the blessed JESUS did not only correct the errors, and reprove the faults of his apostles; but also, while they were eating the Paschal Lamb, he commended them for their faithfulness to him, assuring them that, although they were to undergo great trials and sufferings, they should hereafter be rewarded with exalted honours, incomparably beyond those about which they now seemed so solicitous.

But alas! who can conceive the feelings of these apostles,—of those, I mean, who were faithful among them, when he concluded his affectionate discourse with the following words? *I speak not of you all. I know whom I have chosen: but*

that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me. Now I tell you before it come to pass, that when it is come to pass, ye may believe that I am he, even the true MESSIAH, and that it may more strongly confirm your faith in me. And be assured, that notwithstanding the total defection of one from me, and the success which my enemies will have against me, I will support your interest as my own*.

When he had said this, and so affectionately encouraged his apostles to maintain his cause, he *was troubled in spirit* at the ingratitude, which he foresaw would be basely practised against him by one of his chosen associates, and said to them in plain terms, *Verily, verily, I say unto you, that one of you shall betray me.* Astonished, as they must be, at such a declaration from the mouth of him, who, they were sensible, knew their hearts, *they became exceeding sorrowful.* Anxious, no doubt, to know on whom such guilt would lie, and hoping to clear up their innocence, they began to demand with great eagerness, *Lord is it I? Peter* also made a sign to

* Trimmer.

a favourite disciple* who was next to JESUS, to inquire whom he meant. Even the traitor himself, who, not long before, had been bargaining with the chief priests, and had covenanted that they should give him *thirty pieces of silver*, as the price of his treachery; even he, who was then seeking an opportunity to betray him; who had just heard the woe denounced *against that man by whom the son of man should be betrayed, that it had been good for that man, if he had never been born*—even he hypocritically demanded, *Master, is it I?* JESUS having before given him the sop, which was a private sign by which he intimated to his favourite disciple the guilty person, now publickly declared, in answer to the question which *Judas* himself had so boldly asked, that he was the person. This discovery, instead of restraining *Judas*, made him more obdurate: which JESUS perceiving *said unto him, That thou doest, do quickly:* at which although the disciples made several conjectures, yet *no man at the table knew for what intent he spake this*

* *John* whom JESUS loved with a peculiar tenderness, and honoured with the most intimate friendship, sate next him at the table, on his right hand.—*Doddridge.*

unto him. Judas however *having received the sop, immediately went out, and it was night,* the time agreed upon between him and the chief priests for putting his abominable design in execution.

The story itself cannot but suggest to you, my Brethren, many very pertinent reflections: time will not permit me to dwell longer at present on this depraved character; of which it will be necessary to have another view, as we advance further in the melancholy history of the sufferings of our blessed LORD.

From this unworthy character we are led in the course of the history to another instance of human frailty; melancholy indeed, but not of such an abandoned degree, as that which we have just been considering.

As soon as the traitor *Judas*, had left the room, the blessed JESUS speaks to his disciples of the completion of the great design of GOD by the sufferings and death of the son of man, which should redound greatly to his own glory in his subsequent resurrection and ascension: and, ever awake to their welfare, having informed them that he should be with them only a little time longer, and that *they could not follow him now,* as he had before said

unto the *Jews;* he exhorted them by a *new commandment*, that is, by new motives and a new example, *to love one another, as he had loved them*, and to consider this love as the distinguishing mark of their being his disciples. *Peter*, distressed with the idea of not being able to follow his Master, with an eagerness peculiar to himself, demanded, *Lord, why cannot I follow thee now?* I am willing to undergo any difficulties and hardships, and *I will* even *lay down my life for thy sake.*

Observe now the tender anxiety with which JESUS answered him, well knowing the danger of too great confidence, and how ignorant *Peter* was of his own weakness. *Wilt thou*, said JESUS, *lay down thy life for my sake?* O *Simon, Simon*, I must tell thee that a dreadful hour of temptation awaits you all; for *behold, Satan hath desired to have you*, my disciples, *that he may sift you as wheat: but I have prayed for thee, Peter, that thy faith fail not;* and when that shall be returned and established, *strengthen* and comfort *thy* weaker *brethren.* *Peter* not at all alarmed at this warning from his LORD, that he should yield in the hour of trial, asserted his confidence more eagerly, and said, *Lord, I am ready to go with*

thee both into prison and to death. But JESUS checking his great forwardness said, *Verily I say unto thee,* Confident as thou now art, and I believe sincerely so, yet, *Peter, the cock shall not crow this day, till thou shalt thrice deny that thou knowest me.*

Alas! my Brethren, how dangerous is that confidence which a man places in his own strength! *Peter* was confident, that he should not fall, notwithstanding the warning he had from him, who *knew what was in man**. As we proceed we shall see the result of it. But the history first directs our notice to another occurrence which demands a very particular attention. It is that of the institution of the Lord's supper: with which I intend, by GOD's blessing, to begin my lecture to-morrow evening.

And now having mentioned the Lord's supper, I am called upon by my duty, to remind you of the notice which has been given, that it will be administered to all such as shall be religiously and devoutly disposed, on Good-Friday, and on Sunday next, being Easter-Day; and that you are invited to partake of it. Do not absent yourselves from it with any of those

* John ii. 25.

various excuses, with which too many persons are apt to deceive themselves. Sacraments are generally necessary to salvation*: that is, necessary where they can be received. On this head you have no excuse. Do not misinterpret the word, *generally*, as if it were left to your own choice, whether you would receive it, or not. Where it is administered, you are positively enjoined to partake of it, and *that* by him who instituted it, even your Saviour himself, who has commanded us to *do this in remembrance of him*†,—in remembrance of all that he did and suffered for us sinful men.

May GOD make us willing to comply with this, and all other instituted means of grace here, that the hope of glory which they hold forth to us, may not be vain hereafter. Amen.

* Church Catechism. † Luke xxii. 9.

LECTURE VI.

Isaiah liii. 3, 7.

HE IS DESPISED AND REJECTED OF MEN; A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF: AND WE HID AS IT WERE OUR FACES FROM HIM; HE WAS DESPISED, AND WE ESTEEMED HIM NOT.

HE WAS OPPRESSED AND HE WAS AFFLICTED, YET HE OPENED NOT HIS MOUTH: HE IS BROUGHT AS A LAMB TO THE SLAUGHTER, AND AS A SHEEP BEFORE HER SHEARERS IS DUMB, SO HE OPENED NOT HIS MOUTH.

I CONCLUDED my last lecture with our Saviour's foretelling of the fall of *Peter*, as he had, just before, foretold the treachery of *Judas:* after which the history proceeds to relate the institution of the Lord's supper.

As JESUS *and his apostles were eating*, or just as they had finished the Paschal supper, JESUS *took bread and blessed it, and brake it, and gave it to his disciples and said, Take, eat; this is my body.* And he took the cup, and gave thanks, and *gave it to them, saying, Drink ye*

all of it : for this is my blood of the New Testament, which is shed for many for the remission of sins. I cannot better promote your edification on this subject, than by using the words of the venerable Bishop of London, whose lectures I have before had occasion to allude to, and am desirous of recommending to the attention of those, who may have an opportunity of reading them. "This", (says that amiable Prelate) "is the whole of the institution of this sacred rite by our blessed LORD, as recorded in St. *Matthew's* Gospel; and nothing can be more evident, than that when he broke the bread, and gave it to his disciples, and said, "Take, eat, this is my body;" he meant to say that the bread was to represent his body, and the breaking of it was to represent the breaking of his body upon the cross.— In the same manner, when he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it, for this is my blood of the New Testament (or New Covenant) which is shed for many, for the remission of sins;" his meaning was, that the wine in the cup was to be a representation of his blood that was shed upon the cross, as an expiation and atonement for the sins of the whole world. And his disciples were to eat the bread

and drink the wine so consecrated, and so appointed to this particular purpose, in grateful remembrance of what our LORD suffered for their salvation, and that of all mankind; for St. *Luke* adds these affecting and impressive words of our Saviour, *This do in remembrance of me.*

"The Lord's supper therefore was evidently to be a solemn commemoration and recognition of the redemption and deliverance of mankind by the death of CHRIST, as the feast of the passover was of the deliverance of the Israelites from the destroying angel; and this supper of our LORD was from that time to be substituted in the room of the passover."

The same respectable author concludes the subject with this most important observation; "Whoever reads with attention the first institution of the Lord's supper; who ever reflects that it was the very last meal that our LORD ate with his disciples, that the next day he underwent for our sakes a most excruciating and ignominious death, and that he requires us to receive this sacrament *in remembrance of him;* whoever, I say, can notwithstanding all this, disobey the last command of his dying Redeemer, must be destitute, not only of all the devout

sentiments of a Christian, but of all the honest feelings of a man*."

The history proceeds in informing us, that at the conclusion of the celebration of the Lord's Supper, *when they had sung an hymn, they went out unto the mount of Olives.* At the close of the passover it was usual to sing an hymn of praise to GOD consisting of some of *David's* psalms, from the 113th to the 118th. The institution of the Lord's supper was an additional cause of thanksgiving, in which we can have no doubt, but the disciples readily and heartily united both in heart and voice.

But between the time of singing this hymn, and their going to the mount of Olives, there was some interval, wherein many discourses passed which are particularly related by St. *John* in the 14th and three following chapters†, but of

* See Bishop of London's Lecture xxi.

† Dr. Doddridge concludes, that all this passed, *before* JESUS and his disciples quitted the house where the *passover* was eaten, though they probably rose from the table, as soon as those words, *Arise, let us go hence*, with which the 14th chapter is finished, were spoken. A short delay might leave room for this; for any one, who will make the trial will find, that the three following chapters may be deliberately read over in a quarter of an hour, and therefore might be

which even the substance cannot be comprised within the compass of this lecture. These chapters are entitled, and I recommend them, to your private perusal, only observing that the 17th contains a most solemn prayer to GOD, that he himself might be glorified, and, that those who were given him might be kept through his name; that his apostles, and all succeeding Christians might share in the favorable regards of his Father, live in union on earth, and finally be brought to glory in heaven*.

spoken in that small interval of time. Although this may be admitted as a reason for the preacher to omit them, it need not discourage the reader from turning to those chapters, before he proceeds in this lecture.

* I cannot forbear laying before my readers the same commentator's beautiful note on this most affectionate prayer. "All the circumstances of *Glory* attending the sufferings of CHRIST; as, the appearance of the *Angel* to him in the garden, his striking down to the ground those that came to apprehend him, his curing the ear of *Malchus*, his good confession before *Pilate*, his extorting from that unjust judge a testimony of his innocence, the dream of *Pilate's wife*, the conversion of the *penitent robber*, the astonishing constellation of virtues and graces which shone so bright in CHRIST's dying behaviour, the supernatural *darkness*, and all the other *prodigies* that attended his *death*; as well as his *Resurrection*, and *Ascension*, and *Exaltation* at GOD's right hand, and the Mission of

After the conclusion of this most affectionate prayer, when they had left the guest-chamber, and were on their way to the mount of Olives, JESUS informed them of the severe time of trial, which was now approaching for them, and said unto them, *All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad:* intimating thereby, that they should be so terrified at the dangers which threatened him, that they should all flee away, and forsake him that night. However, that they might not be entirely disheartened, he added, *But after that I am risen again, I will go before you into* Galilee.

Here the too great confidence of *Peter* again breaks forth with zealous eagerness, *Although all men shall be offended because of thee, yet will I never be offended.* Our LORD, as he did once before, again checked his confidence, *Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.* Positive as this

the *Holy Spirit*, and the consequent *success* of the Gospel; are all to be looked upon as an *answer* to this *prayer.—See Doddridge's Fam. Exp. 4to. sect.* 179, *page* 497.

warning was, and though assured of the veracity of him from whose mouth it proceeded, *Peter* could not forbear to repeat his declaration, and that *more vehemently*, by saying, *Though I should die with thee, yet will I not deny thee in any wise:* and in this he was instantly joined by the rest of the apostles.

But alas! how little did they know their own strength! A short time soon convinced them, how weak they were of themselves, to the proof of which JESUS without any further reply left them; and after that *goeth with them unto a place called* Gethsemane, *beyond the brook* Cedron, *where was a garden, into which he entered, and his disciples.*

Here, my Brethren, we are brought to a scene, awful, affecting, and full of wonder. One of the disciples of JESUS had ungratefully left him, to seek an opportunity to betray him: to eight of them he said, *Sit ye here, while I go and pray yonder:* the other three *Peter, James, and John,* he took with him to be witnesses, as they had before been of his glory, when he was transfigured on mount *Tabor**, so now of his extreme agony and dejection in the garden.

* Matt. xvii.

We now behold CHRIST who, as GOD, created the heavens and the earth; *beginning*, as man, *to be sorrowful, sore amazed, and very heavy;* expressing his anguish of mind to his disciples in terms which indicated an almost insupportable excess of it: *My soul*, said he to them, *is exceeding sorrowful, even unto death:* if not supported by supplies of divine aid, human nature will sink under its infirmities: *Tarry ye here and watch with me;* and be careful to pray for yourselves, that you may escape temptation; or, assisted by GOD's grace, not fall under it*.

Going forward a little, and *being withdrawn from them about a stone's cast*, he with humble reverence kneeled down, and afterwards, with greater humiliation, *falling on his face to the ground, he prayed, that if it were possible the hour might pass from him:* And said, *Abba, Father, all things are possible unto thee, take away this cup from me;* adding with submissive resignation to the will of his Father, *Nevertheless, not what I will, but what thou wilt.*

Returning unto his three *disciples, he findeth them sleeping*, and with a gentle rebuke to them all, and especially to

* Knowles.

Peter who had so lately declared his readiness even to die with his Master, he *said unto him, Simon, sleepest thou? What, could not ye,* and thou *Peter* in particular, *couldest not thou watch with me one hour?* And at the same time making great allowances for the infirmities of human nature, he said, I again intreat you all to *watch and* to *pray, lest ye enter into temptation: the spirit truly is ready and willing, but the flesh is weak.*

After this admonition, now more than usually necessary, *he went away the second time, and prayed and spake the same words, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* And now *returning to his disciples, he findeth them asleep again, for their eyes were heavy; neither knew they what to answer him. And he left them again, and went away and prayed the third time, saying the same words, Father, if thou be willing, remove this cup from me;* adding as before, with patient submission, *Nevertheless not my will, but thine be done.* This prayer was uttered more earnestly, and his agony became so great, *that his sweat was, as it were great drops of blood, falling down to the ground.*

Inexpressible, and to us inconceivably great, must that agony have been, which almost overpowered his human nature, and required the interference of an angel, who was dispatched from heaven to strengthen him under his amazing conflict. Whether this sweat was really drops of blood, or only fell to the ground like such; yet this we are well assured of, that *never was a sorrow like unto that sorrow, wherewith the* LORD *afflicted him in his severe anger.* And all this, my Brethren, did he suffer—all this to save us sinful men.

Strengthened by the heavenly aid which had been sent him by his Father, and recovered by it from his dreadful agony, he again returned to his disciples; and *finding them asleep a third time,* he said unto them, probably with some reflection on them for their drowsiness, notwithstanding he had in so particular a manner exhorted them to watchfulness; You may *sleep on now, and take your rest;* you may now indulge your drowsy inclination, for I shall make no farther use of your vigilance: *it is enough: behold the hour is come, that the Son of man is betrayed into the hands of sinners:* your Master shall presently be apprehended and taken from you, and carried before the tribunal

of the Gentiles, the *Romans*, by whose judicature he shall be put to death*.—New trials therefore now approaching, it is time for you to *arise and be going*, that we may resolutely meet the dangers which threaten us; *for behold he is at hand, that doth betray me.*

By this time *Judas* had concerted his iniquitous plan with the chief priests and Pharisees; and as he well knew the place, to which JESUS *often resorted with his disciples*,—that spot which his Master had chosen for the purpose of performing his devotions with greater privacy, the traitor selected, for apprehending and delivering him into the hands of those who sought his life. *Judas therefore having received a band of men*, that is of soldiers, and *officers from the chief priests and Pharisees, came thither with lanterns, and torches, and weapons, and with him a great multitude with swords and staves for to take him:* that very multitude, which had so lately ushered him into the city with repeated Hosannas and joyful acclamations.

A signal had previously been settled between them, that, as JESUS and his disciples were together, they might not

* Hammond.

mistake the person, whom they were to apprehend: and this was a kiss; which aggravated the crime of the traitor, who was thus using a token of allegiance and friendship, as a signal for the basest treachery.

And now behold the hypocritical traitor surrounded with his armed men, drawing near to the innocent JESUS to kiss him: *and straightway going up to him*, with honey in his mouth, and gall in his heart, *he said unto him, Hail, Master, and kissed him.* JESUS, although he well knew his traitorous design, reproached him not, but replied with meekness, *Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?* Is this the signal of thy treachery?

We have lately seen the blessed JESUS dejected, amazed, and full of anguish; but now we behold him, firm in conscious rectitude, declaring himself to be the person they were in search of; for *knowing all things that should come upon him, he went forth and said unto them, Whom seek ye?* To their answer, JESUS *of Nazareth*, he replied, *I am he.* Struck with awe at so uncommon a declaration, and at the noble steadiness of his conduct, *they* for a while forgat their guilty purpose, *went backward, and fell to the*

*ground**. JESUS repeated the question, *Whom seek ye?* to which they answering as before, JESUS *of Nazareth;* his concern for the safety of his disciples, not for himself, immediately showed itself in all its tenderness: *I have told you*, said he, *that I am he. If therefore ye seek me, let these go their way.*

Those then who were sent to apprehend him, *came and laid their hands on* JESUS, *and took him.* We have already had occasion, more than once, to speak of the hasty zeal of *Peter;* and here we are presented with another instance of it: for seeing their beloved Master thus treacherously apprehended, the disciples were prompted to revenge, and said unto him, LORD, *shall we smite with the sword? and one of them*, even Simon Peter, *having a sword, stretched out his hand and drew it, and struck a servant of the high priest* so violent a blow, that he *cut off his right ear.* JESUS rebuking *Peter* for his indiscreet zeal, commanded him to *put again his sword into the sheath*, telling him that he had no occasion for such kind of weapons; for that by *praying to* his *Father*, he could instantly obtain from him *more than twelve legions of*

* D'Oyly.

angels; but how then, said he, would this great work in which I am engaged, have been accomplished*? And having said this, in the presence of them all, he wrought a miracle, which, had they not hardened their hearts, must have convinced them of their wickedness, in this their violent persecution of the Lamb of GOD, the innocent and mild JESUS. *He touched the servant's ear, and* instantly it was *healed.* This unwarrantable apprehension of JESUS drew from him a just expostulation with the *chief priests and captains of the temple, and the elders which were come to him,* demanding *why they came out against him, as against a thief, with swords and staves to take him. When I was daily with you,* and sat *teaching in the temple, ye took me not, nor did you stretch forth any hands against me; but this is your hour and the power of darkness:* then you were withheld by a secret check, but now you are permitted to execute your malice upon me; for the ancient prophecies must be fulfilled†.

Here it was that the courage of his disciples, who had all, not many hours before, declared with most solemn pro-

* Gilpin. † Knowles.

testations, that they would die with, rather than forsake him—here it was that their courage failed them; for alas! *they all forsook him and fled.* St. *Mark*, in his narrative, mentions also that *a certain young man*, who probably lodged near the garden, and was awakened by the noise which he heard, came forth, and *followed with a linen cloth cast about his naked body; on whom* the guard, suspecting him to be a disciple of JESUS, *laid hold;* and that he, through fear, *left the linen cloth, and fled from them naked.*

On this event of the disciples thus forsaking their Master, the following just observation occurs in the lectures before alluded to.

"Here we have the exact completion of that prophecy, which JESUS had just before delivered, that all his disciples should be *offended* because of him; that is, should desert him that very night. And that this prediction was so accomplished, is clear beyond all controversy; because it was an event, which the disciples would for their own credit gladly have suppressed, if they durst. By recording this event, they recorded their own weakness, their own pusillanimity. And we may be perfectly sure, that they

would not invent a falsehood on purpose to perpetuate their own disgrace. We have, therefore, in this incident, a demonstrative proof, both that our *Lord's* prophecy was actually fulfilled, and that the evangelists were men of the strictest veracity and integrity, who were determined to sacrifice every thing, even their own reputation, to the sacred cause of truth*."

As we proceed in the mournful history, every step we take, leads us nearer and nearer to the sad and bitter consummation of our Saviour's sufferings. We have just seen him basely betrayed by one of his twelve disciples, and timorously forsaken by all the rest, apprehended and carried away by a band of armed men, to undergo, with the mockery of a trial, every indignity, and at last to be brought to the ignominious death of the cross. Let us now follow him, and watch with observant eye the progress of that malice, which is to lead to the last sad scene of lawless persecution. Behold him then first of all, when seized *by the band and the captain and officers of the* Jews, bound like a common malefactor—Behold him in that degrading state led away

* See Bishop of London's Lecture xxi.

to *Annas*, and by him sent in the same bonds to the house of *Caiaphas*,—that *Caiaphas*, who not long before had *given counsel to the* Jews, *that it was expedient that one man should die for the people**; where all the chief priests and the scribes and the elders were, in anxious expectation, assembled with him. Basely as all the disciples, at the instant of his being apprehended, had forsaken him and fled, yet two of them soon recollected themselves; these were *Peter* and *John*, who followed JESUS afar off, and were at length admitted into the hall of the palace, where *Peter* sat down among them to see the end of the examination of his deserted Master.

We have seen JESUS bound, we next behold him placed before the tribunal, as a malefactor; we behold also a judge, who had nothing criminal to lay to his charge; but who in his irregular proceedings sought to make the prisoner a witness against himself, and thus to become his own accuser. The high priest therefore begins his examination by a scrutiny into his doctrine and the conduct of his disciples, in hopes of an opportunity of charging him with heresy or

* John xi. 50.

sedition. JESUS told him, that he had always *spoken openly to the world;* that he had preached no private doctrine, that he constantly taught *in the synagogue and the temple, whither the Jews always resorted* from every quarter; to them he referred him for an account of his doctrine; which, as they had heard, they could not but be able to report to him, for *in secret he had said nothing.*

Was this an answer to provoke that haughty and imperious question, *Answerest thou the high priest so?* What then shall we think of such an officer, who, in open court, not only put to him this disdainful question, but accompanied it also with the indignity of a blow, for *he struck* JESUS *with the palm of his hand?*

Mark the contrast between the haughty question of the officer, and the meek and patient answer of the prisoner: *If* said JESUS, *I have spoken evil, bear witness of the evil;* report it to the judges, and let them punish it: *but if well, why smitest thou me?* And if, as some have supposed*, the officer who struck JESUS, was the very *Malchus* whose ear he had so lately healed, how is the ingratitude of

* See Henry on the New Testament.

the one blackened, and in how much brighter colours does the forbearance of the other appear!

In the course of this history, our attention has frequently been directed to the conduct of *Peter;* to a melancholy instance of which it is once more called. We lately left him sitting among the servants in the hall of the palace of the high priest; hoping, probably, not to be known or discovered in the croud that surrounded him. But the damsel who kept the door, looking earnestly on *Peter*, as he sat by the fire warming himself, went up to him, and challenged him with being a disciple of JESUS. To her abrupt question he instantly answered, that he was not, and turning away, as if he was offended at the charge, *he went out into the porch, and* at that instant *the cock crew.* This circumstance perhaps did not engage his attention, otherwise he might have been more upon his guard against a second attack: for not long after he was gone into the porch, another maid said in the same manner to them that stood by, *This is one of them:* upon which they put the question to him plainly, *Art not thou also one of his disciples?* Here he not only denied any knowledge of JESUS; but also, to avoid suspicion,

denied it with an oath. He now perhaps thought himself secure from any further molestation on the subject; but he was mistaken: for, about an hour after, a third person, *being his kinsman whose ear* Peter *cut off*, who with others suspected him to be a disciple of JESUS by his speech, which discovered him to be a *Galilean*, said unto him, *Did I not see thee in the garden with him?* Upon which *Peter* denied it more vehemently than before. The first was a simple denial; the second was accompanied with an oath; but the third time *he began to curse and to swear, saying, I know not the man.* The second crowing of the cock immediately after brought to his recollection all that had past, for now *he remembered the word that* JESUS *had said unto him, Before the cock crow twice, thou shalt deny me thrice.* The tender compassionate look too of his Master, who at that very instant *turned and looked on* Peter, had such an effect, that he whose heart seemed before to be hardened, now melted into tears, *and he went out and wept bitterly.* Happy, happy tears! which thus fell, the effect of true contrition of heart, for a deed ungenerous, base, and ungrateful. May such tears flow from every sinner, touch-

ed with a due sense of the enormity of his guilt! and may such blessed fruits follow them, as afterwards followed the repentance of *Peter*.

From this melancholy fall and happy rising again of *Peter*, we return to the blessed JESUS, whom we left standing bound before the Sanhedrim, the great council of the *Jewish* nation: who being determined to put him to death, wished however to do it with, at least, some appearance of justice: they therefore *sought for false witnesses against him, but found none* to answer their purpose. *Yea, tho' many false witnesses came*, and bore testimony against him, *yet they found none* sufficient for conviction. *At last two false witnesses came*, who, upon their oaths, declared that they *heard this fellow*, as they called JESUS, *say, I am able to destroy the temple of* GOD, *and to build it in three days.* They perverted the expression of JESUS, which was, *Destroy this temple, and in three days I will raise it up*, meaning thereby his own body, and referring to his own death and resurrection, not to the magnificent structure at *Jerusalem*; to speak contemptuously of which was by the *Jews* considered as blasphemous. *But neither*

so did their witness agree together, one having affirmed that he said, *I am able to destroy,* the other, *I will destroy the temple of* GOD*. Hereupon the high priest, hoping that this might lead to some further discovery, and fearing that it was not sufficient of itself to convict him, stood up in the midst of the council, and asked JESUS what reply he had to make to these witnesses, and what he had to say in his own defence.

JESUS despising such malicious and groundless accusation, held his peace, and answered nothing; and in this not sullen, but dignified, silence, he persisted; till the high priest at last determined to adjure, that is to question him upon his oath; when JESUS, in compliance with the demands of lawful authority, thought fit to answer. *I adjure thee, said the high priest, by the living* GOD, *that thou tell us, whether thou be the*

* This in all probability is the difference intended by St. *Mark.* Doddridge has a pertinent remark on this testimony, that the words, thus misrepresented, were spoken by CHRIST at least *three years* before. Their going back so far to find matter for the charge they brought, was a glorious, though silent, attestation of the unexceptionable manner in which our LORD had behaved himself during all the course of his publick ministry.---*Doddridge's Fam. Exp.*

CHRIST, *the Son of the blessed* GOD. JESUS, thus put to his oath, answered in express terms, *I am**, nor will I ever recede from that claim; and though you may now pass the sentence of condemnation upon me, yet *you shall hereafter see* me, who now, as *the Son of Man*, am thus despitefully arraigned at the bar of justice, *sitting on the right hand of the power of* GOD, *and coming in the clouds of heaven*, to condemn those who are about to condemn me†.

The high priest hearing this, indignantly *rent his clothes, and said, He hath spoken blasphemy* in declaring himself to be CHRIST the Son of GOD.—*What farther need have we of witnesses? Behold now ye have heard his blasphemy: what think ye?* They all agreed, that there was no occasion for farther evidence, since they themselves had heard him, out of his own mouth, convict himself of a capital crime: and they all rea-

* In St. *Mark's* narrative these words are expressly assigned to our Saviour. The same assent to the question of the high priest is implied by the answer in St. *Matthew*, *Thou hast said;* and by that in *St. Luke*, *Ye say that I am.* It was by the same form of expression according to each of the four evangelists, that he affirmed himself to be the *King of the Jews*, when interrogated by *Pilate.*

† Knowles.

dily joined with *Caiaphas* in declaring him *guilty of death;* that is, that he had committed a crime, for which by their law he ought to die. In consequence of this decision they immediately, as far as their power would extend, condemned him to death.

Such was the resolution of the council which then broke up at a late hour, and left the condemned, though innocent prisoner, in the custody of the officers and servants; who, knowing that he had been declared guilty by the Sanhedrim, the great council of the nation, offered him the vilest indignities: *for the men who held* JESUS *began to spit upon him, and to cover his face and to buffet him; and the servants did strike him with the palms of their hands, saying, Prophesy unto us, thou* CHRIST, *who is it that smote thee? And many other things did they blasphemously speak against him.*

With what admiration, my Brethren, do we contemplate our Saviour's patience under this injurious treatment! And do *not our hearts burn within us* in abhorrence of the injustice and cruelty of the high priest, the chief priests and elders, against such meekness, such innocence, and such abstinence from revenge, which he might in an instant have executed

upon his enemies? And what an example is set us in this, and in a former instance when he was struck by the officer, that we are not to be our own avengers; but to leave it to the magistrate to avenge our wrongs, whose duty it is, as he has the power, to restrain evil-doers; both which, we here see, were most unfaithfully neglected?

But what our LORD said to the women who bewailed and lamented his misery when he was led away to be crucified, *Daughters of* Jerusalem, *weep not for me, but weep for yourselves and for your children*, let us apply to ourselves, in contemplating the miseries which he endured. A time indeed is this of sorrow and mourning; but not for his sake, who, crowned with glory and honour, is set down on the right hand of the Majesty on high; but for our own, whose sins brought down this load of woe and misery upon our blessed Redeemer*.

The concluding scenes of this eventful week will fall under our consideration tomorrow, the day of its annual commemoration, a devout and solemn observance of which I recommended in my introductory lecture on the morning of Palm-

* Sherlock's Discourses. vol. 3, page 199.

Sunday*: this I now repeat, intreating you to suffer no avocations either of business or pleasure, to prevent you from attending the service of the Church; that you may both join in the prescribed prayers, and hear the recital of your Saviour's bitter sufferings, and return from thence to meditate on them privately. Nor think the time that may then be occupied, too much to be given either to the service of the desk, or to the instructions and admonitions from the pulpit. If in other places you can sit long, without weariness, at the representation of fictitious woes, unprofitable too, and perhaps of immoral tendency, do not grudge the time you are required to spend in meditations, both publick and private, on the occurrences which attended those real sufferings in which you are most materially concerned; and which, if duly applied to yourselves, will be productive of inestimable blessings, not only temporal, but eternal.

God grant, that we may all meet in devout affection towards our Saviour; and, for his sake, in brotherly love towards each other. Amen.

* See Lecture i. page 15.

LECTURE VII.

Isaiah liii. 8, 9.

HE WAS TAKEN FROM PRISON AND FROM JUDGEMENT; AND WHO SHALL DECLARE HIS GENERATION? FOR HE WAS CUT OFF OUT OF THE LAND OF THE LIVING: FOR THE TRANSGRESSION OF MY PEOPLE WAS HE SMITTEN.

AND HE MADE HIS GRAVE WITH THE WICKED, AND WITH THE RICH IN HIS DEATH; BECAUSE HE HAD DONE NO VIOLENCE, NEITHER WAS ANY DECEIT IN HIS MOUTH.

IN contemplating the occurrences and transactions of this Great and Holy Week, we are at length drawing towards the concluding scene of a life, which, as it had been most innocent, so must we own it to have been most miserable. At the conclusion of our last meditations we left the LORD of life in the hands of an insulting rabble, who treated him with every possible indignity, after the Sanhedrim, the great council of the *Jewish* nation, had, as they decided, heard him out of his own mouth convict himself of blas-

phemy, in declaring himself to be CHRIST the Son of GOD: and for this crime, as they called it, they all condemned him to be guilty of death, or of a capital offence, for which he ought to die. Thus far have we proceeded in what we may call the introduction of the sufferings of CHRIST, as in what remains we have the completion of them.

The *Jewish* rulers had passed the sentence of condemnation on our LORD, but they could not execute it; for that power had been taken from them by the *Romans:* they therefore were to devise means, how they might get him put to death. For which purpose, *when the morning was come; all the chief priests and elders of the people consulted together* for the effectual prosecution of their prisoner: and him, whom they had the night before suffered to be wantonly insulted, to be mocked, spit upon, buffeted, and smitten, and who, perhaps, after all these indignities, had no place wherein to rest his tormented body,—him they now bound again, probably with stricter bonds; and he, who a few days before had passed through the streets of *Jerusalem* in triumph, was now conducted through them, exposed to the contempt of the people, and thus *led away to the*

hall of judgment, and delivered to Pontius Pilate *the governor:* not for the purpose of having the sentence of condemnation, which the chief priests themselves had passed on him for blasphemy, confirmed; but that they might obtain a new sentence of crucifixion against him, as a seditious enemy to *Cæsar's* government*, and thus procure for him a more ignominious death, than that of stoning, which was the punishment to be inflicted for blasphemy†.

Here their proceedings against JESUS were for a short time interrupted by the sudden appearance of the traitor *Judas*‡;

* Doddridge. † Levit. xxiv. 16.

‡ I have introduced this act of *Judas* in this place, according to St. *Matthew's* narrative; but if, as some suppose, it was anticipated by St. *Matthew*, and that it did not take place, till after *Pilate* had delivered JESUS to be crucified, the reader may pass over it here, and return to it, after the recital of his being led away to be crucified in page 159; or he may reserve it, as Dr. Doddridge has, till he has read the whole of the important story of CHRIST'S *Passion*, rather than interrupt it in either place.

Let it only here be observed, says that judicious commentator, that the *death* of this *traitor* seems to have happened *before* that of *his Master:* so speedily did the Divine vengeance pursue his aggravated crime.—*Fam. Exp. sect.* 189, *page* 572. *note (a.)*

who finding, perhaps contrary to his expectation, that the chief priests and elders had condemned his betrayed Master to death, was struck with remorse at the crime which he had committed in betraying innocent blood, and hastened to the assembly, to declare that he had done so, and to acknowledge the guilt of that foul action. *I have sinned*, said he, *in that I have betrayed the innocent blood*, offering at the same time to return *the thirty pieces of silver*, which had been the reward of his base treachery. Mark now with what careless indifference these persecutors of JESUS received the traitor's recantation. They said, *What is that to us? See thou to that.* An upright judge, desirous of administering justice impartially, would surely rejoice at such an opportunity of clearing up the innocence of an accused person. But here we behold a bench of judges deaf to such evidence, and declaring that it was nothing to them. What! Was it nothing to them, to discover the villainy of a traitor? Was it nothing to them, to declare to the world the innocence of a persecuted man? Were the indignities which he had suffered, the cruel treatment which he had already experienced in consequence of such treatment, nothing to them? Was

all this to lie on the head of *Judas* only? They affected to think so. *See thou to that*, said they to the self-convicted *Judas*. When he offered to betray him to them, they did not say then, *What is that to us?* They consented to his treachery, and now do they wish to throw all the guilt of it on him: If he be innocent, the guilt must be thine, *See thou to that.* We have adjudged him guilty, and as such we continue to prosecute him.—Alas! how do wicked principles defend wicked practices!

Had the chief priests attended to this declaration of the innocence of JESUS, and on that account promised to stop the prosecution, *Judas* perhaps would have received comfort; but when he saw that there were no hopes of that, he grew desperate, *he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* Miserable man! thus to attempt an escape from the hell within him, by the commission of another crime which precludes all possibility of repentance!

Here, if time would permit, and the digression would not detain us too long from the history of the sufferings of CHRIST, we might draw a profitable comparison between the repentance of the

two disciples; of the one who denied, and of the other who betrayed him. *Peter* repented, believed, and was pardoned: *Judas* repented, despaired, and destroyed himself. From each of these examples much useful instruction might be drawn: and indeed I have at former opportunities taken occasion to discourse on both; but now we must hasten to a more interesting subject, which perhaps can be found only in the history of our Saviour's sufferings; after having first taken some notice of the farther disposal of the thirty pieces of silver, which, with all the marks of agony and distress, *Judas* had cast down in the temple in the presence of the chief priests and elders. *It is not lawful*, said they, *to put them into the treasury, because it is the price of blood.* Here they make the disposal of this money, a matter of conscience, because it was the price of blood, and therefore could not lawfully be put into the treasury. Was it lawful for them then to bribe a disciple to betray an innocent Master? Was it lawful for them to take this money out of the treasury to reward an act so nefarious? And do they now scruple to return it to the place they took it from, because they considered that would in effect be offering to GOD the life of a man? Under

this hypocritical pretence, however, they afterwards took counsel, and *bought* with the money *the potter's field to bury strangers in*, who happened to die at *Jerusalem*, and had no burying-place of their own; to which field they gave *the name of The field of blood*, by which it was from that time distinguished. By this disposal of the money, they thought to impress an opinion on the people, that they had great reverence for the temple, and also great humanity towards strangers: and thus did they, as is too often the case, gloss over their own malice and hypocrisy, by a pretended publick act of religion and liberality: unwittingly accomplishing at the same time the prophecy, *They took the thirty pieces of silver, the price of him that was valued, and gave them for the potter's field.*

Let us now return to the judgment-hall, where we left JESUS standing before *Pilate* the governor. It being the day before the passover, *the chief priests did not enter into the judgment-hall, lest they should be defiled* by going into the house of a *Gentile*, and so be prevented from eating the passover; showing hereby how scrupulous they were in little matters, although they were at that very time engaged in condemning innocent

blood. *Pilate* therefore, much earlier than his usual time of appearing in court, willing to pay a due compliment to men of publick office and character, went out unto them, and desired to know *what accusation* they had *to bring against this man;* to whom they answered in a rude and uncivil manner, that, *if he were not a malefactor, they would not have delivered him unto him,* without specifying any particular crime of which he had been guilty. *Pilate,* supposing him only to have been guilty of some trivial, but no very criminal transgression of their law, bade them *take him* back to their own court, *and judge him according to their own law.* To which they replied, that *it was not lawful for them to put any man to death;* the *Romans* having deprived them of the power of executing sentence on those who were condemned for capital crimes: they had examined him, and had found him guilty of death, but it remained with him—the *Roman* officer, to order the execution. *Pilate,* perceiving that they had gone so far, could not but be desirous of knowing what capital offence he had committed: to which they replied, That *they had found this fellow, perverting the nation, and forbidding to give tribute to* Cæsar, *saying, that he*

himself is a King. This accusation, however false, was the occasion of the fulfilling of another prophecy of JESUS, signifying what death he should die; for crucifixion was the punishment of sedition.

To these frivolous accusations JESUS would make no answer, at which *the governor marvelled greatly.* But when such questions were put to him, as he thought it his duty to answer, he was far from remaining silent. When *Pilate* therefore asked him, *Art thou the King of the Jews?* he answered, Others have told you this, having maliciously misinterpreted my words: to which he added, *My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the* Jews: *but now is my kingdom not from hence.* Pilate *therefore said unto him, Art thou a King then?* JESUS *answered, Thou sayest that I am a King:* or, it is as thou sayest; I am a King. *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth:* and such is the evidence which I have given of it, that *every one who is of the truth, heareth my voice.* Pilate *said unto him, What is truth?* and either not

caring for an answer, or perceiving that JESUS was not disposed to answer unnecessary questions, hastened away to the chief priests and to the people, declaring his opinion of the innocence of the prisoner JESUS, for *he could find no fault at all in him.*

But neither had this declaration of the governor more weight with them, than the prior recantation of the traitor had; for they continued *to shoot out their arrows against* JESUS, *even bitter words**, and became more fierce and exasperated, accusing him of *stirring up the people, teaching* dangerous and seditious doctrines *throughout all Jewry, beginning from* that factious country Galilee, *even unto this place. Pilate,* hearing the name of *Galilee,* and finding that JESUS belonged to the jurisdiction of *Herod*†,

* Ps. lxiv. 3.

† It may not be improper, for the sake of those who are less acquainted with the *Jewish history*, to observe, that this was *Herod Antipas*, the *Tetrarch* of *Galilee*, by whom *John the Baptist* had been beheaded, and whom CHRIST had justly represented as a *fox.* (*Luke* xiii. 32.) He was *son* to *Herod the Great*, under whom CHRIST was born; and *uncle* to *Herod Agrippa*, (by whom *James* was beheaded, and *Peter* imprisoned,) who was *eaten by worms;* (*Acts* xii. 2, 3, 23.) and *great uncle* to that *Agrippa*, who was

hoping also to transfer to another tribunal a cause he was not able to comprehend, and which so perplexed him, sent him to be examined by that king, who happened to be at that time at *Jerusalem*. *Herod* also rejoiced at having an opportunity, which he had so long wished, of seeing JESUS; *because he had heard many things of him, and hoped to have seen some miracle done by him.* JESUS, however, would not satisfy his curiosity, although he asked him many questions; for he would neither return any answer to *Herod*, nor to *the chief priests and scribes*, who *stood* there and *vehemently accused him*. *Herod*, therefore, having treated him with great indignity and contempt, which was aggravated by *arraying him in a gorgeous robe, sent him back again to* Pilate. By this mutual compliment which passed between *Pilate* and *Herod*, who had long cherished great enmity towards each other, they became friends, and

by *Paul's* discourse *almost persuaded to become a Christian.* (*Acts* xxvi. 28.)----CHRIST'S arraignment before him, when he was sent back uncondemned, was a great additional proof of the falsehood of those accusations, which the *Jews* had brought against him as a seditious person, and particularly as one who had *stirred up the people* in *Galilee.---Doddridge's Fam. Exp. vol. 2, sect.* 187. *note (a.)*

were entirely reconciled. *Pilate* therefore *calling together the chief priests, and the rulers and the people,* repeated to them his opinion, that JESUS was not guilty of the crime of *perverting the people,* which they had laid to his charge; and told them, that *Herod* also *to whom he had sent him,* had *found nothing worthy of death in him;* adding, that to prevent JESUS from persisting in such enthusiastic claims, he *would chastise, and* then *release him.*

But why chastise a man, whom he knew, and declared, to be innocent? Were the people to be satisfied by an act of injustice? No, this would not appease them: or, if it would have appeased them, was a judge to have recourse to such an expedient? This, however, failing, and the people demanding of *Pilate* the usual release of a prisoner at the passover, he proposed to *release unto them* JESUS: At the mention of this they became exceedingly clamorous, and demanded that he should release unto them *not this man, but Barabbas. Pilate* remonstrating with them on the impropriety of this demand, because JESUS *had done no evil,* but *Barabbas* had been guilty not only of sedition, but of murder also; their rage encreased, and *they* became

instant with loud voices, and cried out the more exceedingly, requiring him to release unto them *Barabbas*, and that JESUS should be crucified. *The voices of the people and of the chief priests* at length prevailed over the reluctance which *Pilate* showed, to comply with their demand: *he therefore took* JESUS, *and scourged him.*

Was there ever any sorrow, blessed Redeemer, like unto thy sorrow! to be spit upon, to be mocked, to be buffeted, and now to be scourged, and that by the very judge who declared thy innocence! But this was not all. JESUS having been thus inhumanly scourged, is now taken by the soldiers of the governor, who considering this act of scourging as a signal for his crucifixion, *led him away into the common-hall called Pretorium, and gathered unto him the whole band of soldiers.* Then did they immediately *strip him*, wantonly *clothe him with purple*; and in derision *put on him a scarlet robe: they platted also a crown of thorns* which they *put upon his head, and a reed in his right hand, and then began* insultingly to salute him: and *bowing the knee before him, they* in derision *worshipped him, and mocked him, saying, Hail, King of the Jews: then did they smite him*

with their hands, take the reed from him, and with it barbarously *strike him on the head.*

While these cruelties were carrying on, *Pilate* was on the judgment-seat trying some other prisoners, when a message was delivered to him from his wife, desiring him to *have nothing to do with that just person, for she had suffered many things that day in a dream, because of him*, which she could not but consider as a manifestation of his innocence*.

Pilate, alarmed at this intimation, *went forth to the people again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.* JESUS *then came forth, wearing the crown of thorns and the purple robe. And* Pilate *said unto them, Behold the man:* I have given him all the punishment, which I think he has deserved†. Still *the Jews* were urgent against him, and *said, By our law he ought to die, because he made himself the Son of* GOD. *Pilate's* alarms were now more than ever increased: *he went again into the judgment-hall, and demanded of him, Whence art thou?* When JESUS, whose innocence was already very evident, returning

* Knowles. † Gilpin.

no answer, *Pilate* urged him to a reply, by declaring to him that he had *power to crucify, and power to release him:* this therefore he hinted, was a reason, why he should not treat his question with such contemptuous silence. *You could have no power at all over me*, mildly returned JESUS, unless GOD for his own wise purposes had allowed it: but the sin of those who delivered me into your hands is for that reason greater.

Here we see Pilate again *seeking to release* JESUS: *but the* Jews *cried out, If thou let this man go, thou art not* Cæsar's *friend; whosoever maketh himself a king, speaketh against* Cæsar.—*Pilate* could not resist this insinuation, because it threatened him with the displeasure of the *Roman* emperor; and as *it was the preparation of the passover*, and the time was fast advancing, *he said unto the* Jews, *Behold your King:* to which they cried out with great indignation, *Away with him, away with him, crucify him; Pilate*, at intervals, asking them, whether he should *crucify their King*, and they as eagerly demanding the sentence to be put in execution, for they had no king but *Cæsar*. The infatuated judge, falsely thinking that by these means he should quiet his own

conscience, and preserve himself clear of the guilt of shedding innocent blood; because the tumult among the multitude increased more and more, and they became more outrageous by the delay of the execution; *he called for water, and washed his hands before the multitude, and said, I am innocent of the blood of this just person; see ye to it:* the act is yours, and so must be the guilt, and consequently the punishment. Hereupon all the people instantly and vehemently cried out, *His blood be on us and on our children.* Dreadful imprecation! Dreadful, however, as it was, it was afterwards fulfilled in the ruin of the *Jewish* nation, and particularly in the calamities which the *Jews* suffered, during the siege of *Jerusalem*, not many years after, even before that very generation had passed away.

But to return to the sufferings of our blessed LORD, and to the completion of this awful scene. *Pilate*, overawed by the remonstrances of the chief priests, and the clamours of the multitude, *released him who for sedition and murder had been cast into prison, but delivered* JESUS *to their will.*

And now behold the Saviour of the world, thus received from the hands of

his judge by the insulting soldiers, and led away between two malefactors, who with him had been tried and condemned to death—behold him bearing his own cross, and going forth towards *Golgotha*, the place of skulls—behold him sinking under the weight of it, and relieved from the burden by one, whom, as he was passing along, they laid hold of, and compelled to bear it after JESUS. Behold him followed by a company of women, bewailing and lamenting him, and hear him in a strain full of tenderness and pity for them, in the midst of his own multiplied distresses, address them under a most affectionate compellation, *Daughters of* Jerusalem, *Weep not for me, but weep for yourselves and for your children; for behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs which never bare, and the paps which never gave suck:* for you must inevitably share in the calamities, which shall befall your nation, when *they* who have now contrived and are triumphing in my death, *shall call unto the mountains to fall on them, and to the hills to cover them* from the vengeance of GOD. *For if they do these things in a green tree, what shall be done in the dry?* If a green and fruit-

ful tree be thus rooted up and destroyed, how much more shall the barren and decayed? If GOD in his holy providence, thinks fit to suffer the righteous and meritorious to be thus cut off, what have the ungodly and the sinner to expect, but the severest of the divine judgments, which are ready to fall upon this impenitent nation*?

Being then arrived at *Golgotha*, the usual place for the execution of criminals, *the soldiers*, in the spirit of mockery, *gave him vinegar to drink, mingled with gall, and when he had tasted thereof, he would not drink.* But others, friends probably who followed him with a holy zeal, *gave him to drink wine mingled with myrrh*, to comfort his afflicted and drooping spirits, *but he received it not.* Nailed at length to the cross between the two malefactors, and thus *fulfilling the scriptures, which said, And he was numbered with the transgressors*, in the midst of inexpressible tortures, which racked his body, he uttered no bitter invectives against his murderers, but in his usual spirit of meekness and forbearance, breathed forth that compassionate prayer, *Father, forgive them, for they know not what they do.*

* Mann.

Presently after this we are led to the completion of another prophecy, *which saith, They parted my raiment among them, and for my vesture they did cast lots. For the soldiers, when they had crucified* JESUS, *took his garments, and made four parts, to every soldier a part; casting lots upon them, what every man should take; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be. These things then the soldiers did, and after* that *sat down and watched him.* *Pilate* had ordered an inscription to be written *in letters of Hebrew, Greek, and Latin,* as was usual, to signify the crime for which the malefactor suffered, and *put it on the cross over the head of* JESUS; *which many of the* Jews *read, for the place where* JESUS *was crucified was nigh to the city.* The inscription was, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. This title so much offended the chief priests, that they desired him to alter it, and to say, This is he *who said, I am the King of the Jews:* But *Pilate,* displeased at their request, answered, *What I have written, I have written;* nor would he be prevailed

upon, notwithstanding the objection the chief priests made to it, to make any alteration.

As *Pilate* refused to alter the superscription, *the people who stood by, and those who passed along*, together with *the chief priests and rulers*, began to ridicule the title, by bidding JESUS *come down from the cross, and* they would *believe him;*—by calling on him, if he were really the King of the *Jews*, to exert his power and save himself: and to let them see that he was *the Son of* GOD by being instantly delivered from the cross. *The soldiers also* joined in the ridicule, and in derision *offered him vinegar.* The malefactors too, *who were crucified with him*, both of them probably at first, *reviled him*, and called on JESUS to prove himself to he the CHRIST, by exerting his power to save both himself and them; but *one of them*, as they were hanging, struck with the meekness and patience of the suffering JESUS, and particularly by that compassionate prayer which he poured forth for his crucifiers, when they were in the very act of fastening him to the cross, rebuked his companion for his blasphemy, confessed that the punishment which they suffered, was just; but that JESUS *had done nothing amiss;* and

at the same time acknowledged his divinity, although he was dying on the cross; and from a heart, softened and convinced, poured forth a most fervent prayer, *Lord, remember me, when thou comest into thy kingdom.* To this prayer the ears of JESUS were open; he answered the repenting sinner, *Verily, I say unto thee, this day shalt thou be with me in paradise.* A gracious promise! a reviving cordial to a repenting sinner almost in the agonies of death!

But, my Christian Brethren, take heed lest you misapply this your Saviour's mercy shown to the penitent thief;—lest it tempt you to continue in your sins, through a vain hope, that, as that sinner was pardoned on the cross, you also shall be forgiven on your death-bed, when in your last moments you may cry out, LORD, forgive my sins, and remember me in thy kingdom. What mercy GOD will shew to a death-bed repentance, the scriptures give us no authority to say, farther than that a sincere repentance will at any time be accepted: but as no proof can be given of the sincerity of such late repentance, great must be the uncertainty of it. This, however, we may truly say, that the circumstances of the penitent thief dying on the cross, are so different from those

of a Christian on his death-bed, that the case of the one cannot become the case of the other. This was probably the first opportunity offered to the thief of becoming acquainted with the character and claims of CHRIST, of being convinced and converted. To him, therefore, the mercy of GOD was shown. But with regard to the professed Christian, the invitation of CHRIST is continually repeated in his ears during his life; and he who will refuse to listen to it till the hour of death, has less reason to flatter himself with a hope of the mercy, than to shrink with terror from the justice, of GOD.—Take heed, therefore, I repeat, O Christians, that you do not misapply this case: for by so doing you will find yourselves miserably mistaken.

But to return to a most tender and affecting scene, which is next presented to our view, and in which is exhibited to future generations a striking example of filial piety. *The mother of* JESUS with some other women had not been deterred from following *her persecuted Son to the cross; who seeing her and the disciple standing by, whom he loved,* recommended them to the affectionate regard of each other: and addressing first his mother by a title, frequently applied in ancient

times, even to persons who were most respected, he said, *Woman, behold thy son,* meaning his beloved disciple *John:* and then to this disciple himself he added, *Behold thy mother;* for I recommend her, as such, with my dying breath, to thy particular care; and *from that hour that disciple took her unto his own home,* treated her with the tenderness and respect due to a mother, and maintained her as cheerfully and affectionately, as if she had really been so*.

The sixth hour of the day, that is noon, was nearly arrived; at which time a sudden *darkness* overspread the sun, and threw an awful gloom upon the whole transaction, which continued *till the ninth hour,* that is, about three o'clock in the afternoon. That was the awful hour, in which JESUS, who had now hung six hours on the cross, patiently enduring his bitter sufferings--that was the awful hour, when in unutterable bitterness of his soul, he cried with a loud voice, saying, *Eloi, Eloi, lama sabacthani: My* GOD, *my* GOD, *why hast thou forsaken me. Some of them who stood by,* pretending to mistake his words, began to deride him again, saying, *This man calleth for* Elias; and

* See Doddridge's Family Expositor.

while one ran to reach *a sponge full of vinegar*, at the end of *a reed, to his mouth*, when in completion of the scripture he had just said, *I thirst;* another in a contemptuous manner checked him, *saying, Let him alone; let us see whether* Elias *will come to save him.* JESUS *then having received the vinegar, said, It is finished:* the prophecies are now fulfilled, as far as belong to my life*: then *crying* out again *with a loud voice,* and *bowing his head,* as in a gesture of adoration and prayer, *he said, Father, into thy hands I commend my spirit,* and instantly expired.

How awful--how tremendous--how miraculous was the scene which immediately followed this great event. *The sun* remained *darkened—the veil of the temple was rent in twain from the top to the bottom—the earth did quake—and the rocks rent. And the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* Nor among other testimonies of the awful grandeur of this great event, should that of the *Roman centurion,* who attended the

* Hammond.

execution, be omitted. This officer seeing the many solemn and supernatural circumstances, which accompanied the death of JESUS, could not help crying out, *Certainly this was a righteous man:* or, as the other evangelists express it, *Truly this man was the Son of* GOD. Even those soldiers *who were with him, watching* JESUS, and *seeing the things which were done*, were seized with great fear, and joined in the centurion's exclamation: And *all the people*, whom so uncommon an execution had drawn *together*, some of whom perhaps had joined in the cry of *Crucify him, crucify him, beating their breasts* for sorrow of heart and remorse of conscience, retired from the dismal and melancholy scene: while *all his acquaintance, And several women*, who with pious care had *followed him from Galilee* unto *Jerusalem*, and *ministered unto him, stood at a distance*, and in silent sorrow witnessed the torments and death of their beloved and lamented LORD.

Now was *the preparation for the sabbath*, and as the law forbad, that any bodies should remain on the cross on the sabbath-day, (and that sabbath too was a day of more than ordinary solemnity, because it was in the week in which the

passover was celebrated,) the *Jews* who did not suppose that either of those who were crucified, was so soon dead; scrupulous about suffering a dead body to hang on the cross on the sabbath, although making no conscience about bringing an excellent and innocent person to suffer on it*, *besought* Pilate *that the legs* of the sufferers *might be broken*, in order to dispatch them the more effectually, if there should be any remains of life in them, and that their bodies might be taken away. The soldiers, therefore, according to appointment, went to take them down, and *broke the legs* of the two malefactors who were executed with JESUS: *But when they came to* JESUS, *and saw that he was dead already, they brake not his legs;* shewing thereby that JESUS was the true Paschal Lamb, of which *a bone was not to be broken.* Few people are so inhuman, or carry their malice so far, as to show resentment against the bodies of those whom they have deprived of life; but *one of these soldiers*, wantonly *with a spear pierced his side, and forthwith came thereout blood and water*, thereby proving to a certainty, that JESUS was actually dead.

* Henry.

Nor was this a fable, for *John saw it*, and *bare record*, and knew it to be true, and published it, that men might believe that JESUS was he, in whom all the legal types and figures had their completion. Nor did any of these things happen but to fulfil the scriptures, for it was GOD's law about the passover, concerning the Paschal Lamb, which was a type of CHRIST, that *not a bone of it should be broken:* So by no bone of CHRIST's body being broken, they might have understood, that he was figured out by the Paschal Lamb. So also by seeing CHRIST's side pierced, they might have understood, that he was the person of whom the prophet *Zechariah* spoke, when he said, *They shall look on him whom they pierced**.

We have now, my Brethren, followed our blessed Saviour through the various scenes and occurrences in this Great and Holy Week, from his triumphal entry into *Jerusalem*, amidst the Hosannas of a rejoicing multitude, to an ignominious death on the cross, amidst the unhallowed revilings of malicious persecutors.—We have seen him described as *a King, having salvation*, by one prophet; by another, as *having no form nor comeli-*

* Poole.

ness; and when we should see him, as having no beauty that we should desire him—characters, how opposite; yet how exactly verified in JESUS! We have seen him *despised and rejected of men; a man* truly *of sorrows, and acquainted with grief:* we have seen him *oppressed and afflicted, yet opening not his mouth:*—we have seen him *taken from prison and from judgment, pouring out his soul unto death, and numbered amongst transgressors.* We have seen *the legs of malefactors broken on the cross,* but *his* preserved from such cruelty; because the scriptures declared, *that a bone of him should not be broken.* We have seen *his side pierced with a spear;* for the same scriptures declared, that *they should look on him whom they pierced.* In him were these and many other prophecies, which have been referred to in the course of our meditations, exactly fulfilled; and so exactly, that they seem rather to have been a history of what had actually passed, than prophecies of what was to happen.

But one still remains in the occurrences of this day, to which we have not yet adverted. Mournful, and full of shocking barbarity, as were the scenes, which have been presented to us; yet the mind

is somewhat relieved by contemplating the pious solicitude, which was shown by some for the interment of the dead body. Amongst these were two of the council, who *had not consented unto the deed of the rest, Joseph* and *Nicodemus.* The former, *a rich man of* Arimathea, *a good man and a just, who also himself waited for the kingdom of* GOD, *being a disciple of* JESUS, *but secretly, for fear of the* Jews, gave a strong instance of his faith; and, with a courage which he had been afraid to show before, *went in boldly unto* Pilate, and *begged* that he might be allowed to take away *the* dead *body,* to preserve it from any further insults, and to give it decent burial.

Pilate hesitated at first, supposing it impossible, that JESUS should be so soon *dead;* but when he was informed by the *centurion,* that he really was so, he with willingness commanded the body to be delivered to *Joseph:* who being assisted in the pious office by *Nicodemus, (which at the first came to* JESUS *by night,)* and now brought a very large quantity of *myrrh and aloes; took the body of* JESUS from the cross, *wound it in linen clothes, with the spices, as the manner of the* Jews *is to bury,* intending after the sabbath, for it was now too late, to embalm

it properly. And when they had done this, *they laid it in* Joseph's *own new tomb, which he had hewn in stone out of a rock; wherein was man never yet laid,* in a *garden near the place* of execution. Here was the prophecy above alluded to fulfilled, which saith, *that he made his grave with the rich in his death.* This being done, Joseph *rolled a great stone to the door of the sepulchre,* and *then departed.* And not only these two men employed themselves in the sad office of burying their deceased LORD, but several pious *women* also followed them, and *sitting over against the sepulchre, beheld where and how his body was laid;* who soon after went home, and *prepared spices and ointments,* that they might more effectually embalm him, after they had *rested the sabbath-day, according to the commandment,* a due observance of which they considered themselves bound to pay.

The occurrences of this day conclude with the decent depositing of the body of JESUS in the grave, which we have just considered. The copiousness of the narrative, which has employed our meditations at our several meetings in this week, has prevented me from making so many practical observations, as might easily have been drawn from the various trans-

actions which have been presented to our view. These, if you have, and I trust you have, paid that attention to the subject, which it most powerfully demands of you, cannot but have led you to many very serious and important reflections: which, had I stopped to suggest them to you, would have detained you here much longer, at our different meetings, than would have been either convenient or expedient. The Week is not yet finished: The transactions of saturday, important indeed, but not very numerous, remain to be considered, and would afford sufficient matter for a separate discourse: but as it would very much hinder the preparations which must necessarily be made for the decent assembling of ourselves here on Easter-Day, were I to propose to meet you in this place again to-morrow evening; I think it most proper to decline it, and shall endeavour by GOD's blessing, on sunday evening, so to introduce what happened on the saturday with the great event of the following day, as that our meditations on both may be comprised in one discourse, I hope, to the praise and glory of GOD, and the edification and comfort of our own souls.

LECTURE VIII.

Matt. xxvii. 66.

THEY WENT AND MADE THE SEPULCHRE SURE, (UNTIL THE THIRD DAY, V. 64,) SEALING THE STONE, AND SETTING A WATCH.

I ENTER now, my Brethren, on the occurrences of the last day of the Passion-Week, which, as I observed at the conclusion of my last discourse, were important, but not numerous. We left the body of the blessed JESUS, after all the indignities which had been shown it, and the bitter sufferings which he had undergone, decently interred by *Joseph* and *Nicodemus*, in a new sepulchre belonging to the former; both they and some pious *women having prepared spices and ointments* for the more proper embalming of the body, after the sabbath was over, the near approach of which, on the preceding evening had prevented them from doing it in that effectual manner it required.

And now the first thing we are inform-

ed of, which happened on the *day that followed the day of the preparation*, which was *the sabbath-day*, was a meeting of *the chief priests and Pharisees;* whose malice, one would think, might have subsided, after they had carried it so far, as to bring an innocent victim to the cross, there to see him expire in bitter agony, and, after that, to know that his dead body had been carefully deposited in Joseph's *new tomb*.

The scruples which they had before entertained about the violation of the sabbath, had they suffered the dead body to remain on the cross on that day, did not so operate upon them now, as to prevent an act, which, according to their notions of the sabbath, ought to have appeared to them equally inconsistent with the observance of it, as they had before hypocritically declared the healing of the sick on that day to be*. But alas! they who had so often censured and reprimanded CHRIST for performing works of the greatest mercy on that day, now busied themselves in a work of the greatest malice, and endeavoured to blast his memory by fixing upon it the character of an impostor; little thinking, that the

* Matt. xii. 10.

very method they used, to frustrate the designs of Providence, would become a stronger proof of their own envy and malice, and a most convincing evidence, to all future generations, of that important event, which, they were afraid, should come to pass; and that the words of him they had crucified, should thereby be accomplished*.

Instead, therefore, of resting themselves, and of suffering their turbulent passions to rest, on the sabbath-day; *the chief priests and Pharisees* waited on *Pilate* with a petition, which, they flattered themselves, would, if he granted it, effectually defeat any other purpose that the friends of JESUS might have formed. *Pilate* had already been made their instrument in accomplishing the death of CHRIST; and now they address him in the most conciliating language, to induce him to join his endeavours with theirs, to prevent, as they termed it, an imposition and a fraud: *Sir, said they, we remember, that that deceiver* who was crucified yesterday, *said, while he was yet alive, After three days I will rise again.* We are fearful that *his disciples may come by night, and steal him away,* and then de-

* See Henry and Doddridge.

lude the people, as their Master has already done, by *saying, that he is risen from the dead.* Now this it is our earnest desire to prevent, and therefore we have met together, and unite in the request, that you would *order the sepulchre,* in which he has been deposited by his friends, and to which they have free access, *to be made sure until the third day,* and thus prevent what we suspect may happen: for if the disciples should have an opportunity of conveying him away secretly, and then of making the people believe that he is risen from the dead; if that should happen, *the last error will be worse than the first;* the people's belief that he is risen from the dead, would prove a more dangerous seduction than any into which they have yet fallen*.—*Pilate* was as willing to gratify these petitioners in their request to secure the dead body in the sepulchre; as to oblige the friends of JESUS before, in giving them permission to take it down from the cross. *He* therefore *said unto them, Ye have a watch, go your way, make it as sure as you can.* Having thus obtained *Pilate's* permission, they *went and made the sepulchre sure,* having first of

* Hammond.

all, no doubt, satisfied themselves that the dead body of JESUS was in it. They added also another precaution against the possibility of a fraud, for they *sealed the stone which had been rolled against the door of the sepulchre*, probably with the great seal of the council of the Sanhedrim; and that the body thus inclosed might not possibly be conveyed away without discovery, they *set a watch* or guard, which *Pilate* had permitted them to do, consisting of no less than sixty soldiers*.

Such were the transactions of this last day of the week in which our blessed LORD had been brought, by the malice of the chief priests and Pharisees, to suffer an ignominious death on the cross, and thus to be *numbered with the vilest transgressors, and to make his grave with the rich*, as the prophet† had foretold. But, as I have already observed, the transactions of this day were few. I have also said, that they were full of importance; which will most evidently appear, if we consider, how each particular contributed towards establishing that grand corner-stone on which the whole fabrick of Christianity is founded, I mean

* Whitby. † Is. liii. 9.

the Resurrection of JESUS CHRIST from the dead. To these particulars we will briefly advert, before we proceed to direct our attention to the circumstances which occurred on this glorious day, which it has ever since been the privilege and duty of our Church, in the most grateful manner to commemorate.

Sir, said the chief priests and Pharisees to Pilate, *we remember, that that deceiver said, while he was yet alive, After three days I will rise again.* They acknowledge by this address to *Pilate*, that CHRIST, whom they impiously call *that deceiver*, had declared, before he was put to death, that he would rise again the third day, to answer the type of the prophet *Jonas*, according to what he had said, on a former occasion, to those who, not satisfied with the miracles which he did on earth, *sought after a sign from heaven. As* Jonas *was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth*;* meaning that he should be so long in the grave, and then should rise again from the dead, which would be a sign to the confusion and condemnation of his enemies. By

* Matt. xii. 39, 40.

thus acknowledging what CHRIST had declared, they gave a convincing proof, that they were not without some suspicion at least, if they had not a firm belief, that there was truth in his words*.

Their request to *Pilate* that he would *command the sepulchre to be made sure* only *until the third day* ended, showed that they understood our LORD's expression of rising after three days to be (as indeed it was) equivalent to a declaration that he would rise on the third day†.

His disciples, say they, *may come by night, and steal him away, and say that he is risen.* Was this at all probable? that a number of armed soldiers should be in the least afraid of a few unarmed men, dispirited and disheartened as they were, by the late execution of their beloved Master? Surely not. Rather were these petitioners to *Pilate* convinced in their own consciences, that CHRIST would rise again; and, to prevent it, they desired *Pilate* would *command that the sepulchre should be made sure*‡.

Pilate's answer to them was, *Ye have a watch, go your way, make it as sure as you can.* It has been thought by some,

* See Poole's Annotations. † Doddridge.
‡ Poole.

that *Pilate*, between the time of CHRIST's death and the coming of the chief priests and Pharisees to him, had had some conversation with *the centurion*, and that he had thereby been induced to believe, as the centurion did, that *truly* CHRIST *was the Son of* GOD; and therefore that the answer he gave them was only to banter their *fears*, by bidding them be sure to set a strong guard over a dead man; or their *hopes*, by intimating, that if he were a God, do what they would, he would rise in spite of them and their guards; thus tacitly deriding them for thinking to secure the sepulchre upon *him*, who had so lately *rent the rocks*, and made *the earth to quake**.

If, after having thus made the sepulchre sure under the governor's permission —if, after they had thus set a strong guard consisting of no less than sixty persons, and had moreover affixed their own common seal on the stone of the sepulchre, —their public seal which no one would dare to break—if, after all these precautions against the possibility of a fraud, the dead body could not be found at the time when JESUS had declared that he would rise again; what shall we say, but

* Henry.

that it had escaped all these bonds of imprisonment, by a supernatural and irresistible power; and that the very means which were used to confine it, are, every one of them, an additional evidence of the fact. The guard appointed by *Pilate* to be in waiting on the day of the crucifixion; the seal affixed with great care by the chief priests; the watch set near the sepulchre with more than ordinary exactness; and the chief priests themselves leaving the sepulchre, throughly satisfied that every thing was perfectly secure—all these circumstances conjointly, and each of them separately, are incontestible proofs, when the body could not be found in the sepulchre, that their attempts to secure it there, had been baffled by more than human agency; and show at the same time, the vanity and folly of the expectations of the chief priests; as if the same power which was necessary to raise and quicken the dead, could not also remove the seal, and break through the watch which they had so presumptuously set, to guard the sepulchre. But by this their excessive care and diligence, instead of preventing *Christ's* resurrection, as they intended, they have confirmed the truth and belief of it to all the world*.

* Poole.

Infatuated men! thus to contend with the Almighty by an attempt, in which could they have succeeded, or if the resurrection could not beyond all contradiction be proved, man would be, of all creatures; and the followers of CHRIST, of all men, the most miserable*!

This act of the chief priests in attempting to defeat the grand designs of Providence, which happened on the *Jewish* sabbath-day, that is on saturday, concludes the transactions of that week, not to be parallelled by any other occurrences, since the world began, or that shall be, before it be destroyed. This act therefore completes the design which I undertook, and by GOD's blessing have been able to bring to a conclusion; and however imperfect the manner may have been, in which I have conducted the discourses, which have lately been delivered, I am confident that those who have attended them with a desire of edification, cannot have attended in vain.

I wish however to be rightly understood: I do not mean to say, that your edification is to be attributed solely to my instructions, (for they could contribute towards it but in a very small degree,) but

* 1 Cor. xv. 19.

to the subject itself; from which, whenever you will study it with care, it is impossible but that you must receive improvement. I have done little else than to give you the history of the last week of the life and sufferings of our blessed Saviour, by throwing together what has been related by the four several evangelists in a continued series of events, as they happened in the course of the week; and in doing this I have received very great assistance from different authors whom I have had occasion to consult, and whose thoughts and even words I have very frequently interspersed with my own observations on the subject which I had in hand.

I concluded my last discourse by promising to introduce what happened on the saturday with the great event of this day, the day of the ressurrection of JESUS from the dead. I find, however, that it is impossible to do it in the same manner as I have the occurrences of the preceding day, by combining the relations of the different evangelists; for that would require more time than we have now at command.

I shall therefore content myself with the relation, which St. *Matthew* gives of the resurrection, in the ten first verses of

the 28th chapter: and shall then conclude with a short practical observation or two, on the whole.

1. In the end of the sabbath as it began to dawn towards the first day of the week, came *Mary Magdalene,* and the other *Mary* to see the sepulchre.
2. And behold, there was a great earthquake: for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it.
3. His countenance was like lightning, and his raiment white as snow.
4. And for fear of him the keepers did shake, and became as dead men.
5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek JESUS, which was crucified.
6. He is not here; for he is risen, as he said. Come, see the place where the LORD lay.
7. And go quickly, and tell his disciples, that he is risen from the dead; and behold, he goeth before you into *Galilee:* there shall ye see him: lo, I have told you.
8. And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, JESUS met them, saying, All hail. And they came, and held him by the feet, and worshipped him.
10. Then said JESUS unto them. Be not afraid; go tell my brethren, that they go into *Galilee*, and there shall they see me.

This is the relation given by St. *Matthew* of our LORD's first appearance, after his resurrection, to the women who came to the sepulchre. The accounts given by the other three evangelists are substantially the same, though differing in a few minute circumstances of no moment, which however, (says the venerable writer I have frequently alluded to in these lectures, on whose judgment great confidence may be placed) have been very ably reconciled by many learned men*.

The fact of the resurrection then being indisputable, in which the evangelists agree, and of which the proofs are numerous and clear, we will now dwell no longer upon it, than, as I proposed, to make a short practical observation or two on the whole by way of conclusion.

We have seen the LORD of life, after

* Bishop of London's Lecture xxiii.

his first triumphant entry into *Jerusalem* amidst the greetings of a very great multitude, and the joyful Hosannas of children, pass through inconceivable persecution, distress, and anguish of mind. From that time the chief priests and the scribes and the rulers of the people, notwithstanding the variety of conversations, parables, instructions, and admonitions which they had heard from his gracious mouth, were immoveably bent on his destruction, which at last they accomplished, having aggravated it by many previous indignities, which the utmost malice of his enemies could devise against him: and when they could not prevent his resurrection from the dead, at the very time that he had declared he would rise again, what did they do but contrive a most improbable and false story, and bribe the soldiers who watched the tomb, to circulate it, declaring that, *while they slept, his disciples came by night, and stole him away.*

Now why, my Brethren, are *all these things* so minutely recorded? They *are written for our admonition**—they are written, that we may see the odiousness of sin, and that nothing but the blood of

* 1 Cor. x. 11.

the only-begotten Son of GOD could wipe out the stain of it. What then are we to do? Not to *weep for* the sufferings of JESUS, not to spend our time in accusing his unjust persecutors; but in condemning, repenting of, and forsaking those iniquities which drew down the heavy wrath of GOD on his own Son, to expiate the guilt of them. As CHRIST *died unto*, and for *sin once**, we must die unto it continually; otherwise his sufferings will not profit us. As CHRIST rose again from the dead; so must we rise *from the death of sin unto a life of righteousness*†. CHRIST *was delivered* and suffered *for our offences, and rose again for our justification*‡. We must forsake all our sins for his sake, and then we may joyfully hope to partake of those benefits which he has obtained for us by his death, and confirmed to us by his resurrection from the dead.

May I now be permitted to indulge the pleasing hope, that the attention which has been paid by a numerous congregation to the delivery of these lectures in the Passion-Week, is a proof that they all join with me, in sentiments relative to the great and momentous occurrences of

* Rom. vi. 10. † 1 Pet. ii. 24. ‡ Rom. iv. 25.

that holy season: that the annual commemoration of the crucifixion is a season, which requires a more than ordinary solemnity of observance: and I trust, that the method which we have so lately pursued, did not abate the fervour of your devotion; but rather, that the bringing of the occurrences of the week to your recollection was in some degree instrumental, under GOD's blessing, towards a devout observance of the great festival which we have this day celebrated, even that of the resurrection of CHRIST from the dead, the grand foundation and completion of all our hopes.

If benefit has been received by any one christian (and may I not hope that some has been received by many?) from what has lately been delivered from this place; may the glory of it be given to that BLESSED SPIRIT, which inspires us with good thoughts; and may it be shown by producing in us a practice of good *works* correspondent with that *faith* of the Gospel, which the apostle recommends us to *shew* by them*.

And now to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, THREE PERSONS, and ONE GOD, be

* James ii. 18.

ascribed all Honour, Power, Might, Majesty and Dominion, henceforth, and for ever. Amen.

THE ORDER

FOR THE

VISITATION OF THE SICK,

FROM THE

BOOK OF COMMON PRAYER;

INTERSPERSED WITH

PRAYERS, EXHORTATIONS AND INERROGATORIES,
TAKEN FROM DIFFERENT AUTHORS:

TOGETHER WITH SOME

OBSERVATIONS AND DIRECTIONS

WHICH MAY BE USEFUL

TOWARDS A DUE PERFORMANCE

OF THAT IMPORTANT DUTY:

DESIGNED FOR THE FOUR FIRST VISITS.

With an APPENDIX, containing a FEW PRAYERS, which may, according to different Circumstances, be profitably used by the Sick themselves.

THE THIRD EDITION.

IN WHICH ARE ADDED,

Some OBSERVATIONS and VISITS, relative to the ADMINISTERING of the SACRAMENT of the LORD'S SUPPER to SICK PERSONS.

BY *RICHARD MANT*, D.D.

RECTOR OF ALL SAINTS, SOUTHAMPTON, AND OF FONTHILL BISHOP'S, WILTS.

In my Judgment no one can be more usefully employed, than in the due Discharge of the Office for the Visitation of the Sick, *or in making a proper Preparation and Provision for it.*

Dr. Dodwell's "Sick Man's Companion."
Prelim. Dissert. P. xxxvii.

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PREFACE.

SO many and such excellent treatises on the duty and manner of Visiting the Sick, having come from the pens of some of the most eminent divines of our church, it is with no small degree of anxiety for the reception of the following pages, compiled chiefly from some of them, that I submit them to publick perusal.

It is, I believe, generally allowed, that the Office for the Visitation of the Sick, is far from being so compleat and perfect as might be wished. "The few collects provided in our Liturgy for this service are indeed so excellent a pattern, that they are happiest who can best imitate them; but it is to be lamented, that there was not such a farther provision in that Office, as might have made the attempts of private

persons unnecessary." This is the opinion of one * " of those learned divines" alluded to above, and in the discharge of this important duty they who have been anxious to perform it, as they ought, have, by attempting to adhere to that form only, often experienced great difficulty. To me it has frequently occurred, that some improvement might be made upon it by not performing the whole service at one Visit, even if the person visited be not very sick; for if he be, we are then directed by the rubric to end the exhortation at a certain part of it. But as a Sick Person is apt to grow weary, and to be incapable of giving so strict attention to the Minister, as it is to be wished he should, any length of time; I have thought that the Office might very profitably be divided into three or four Visits, to be made at times so seasonable to the Sick Person, as to guard against that weariness which is

* Dr. Dodwell. See his excellent Preliminary Dissertation.

generally

generally too apt to be occasioned, when he is required to attend to the whole at once, as it now stands. By adopting the aid with which we have been furnished by some of the best and wisest of our divines, (and to some laymen too are we very much indebted for similar assistance) I have ventured to make the attempt; and have accordingly divided "the Order for the Visitation of the Sick" into four Visits, so contrived as in the first to take in the first prayers and part of the Exhortation;—in the second, to proceed with the remainder of the Exhortation, and to examine the Sick Person's faith, as the church directs; proposing the use of the Creed in some short questions after it;—in the third after reading to him another serious exhortation, to inquire into the truth of his repentance by proposing some such questions as may be proper to call his sins to remembrance, and to lead him to a confession of them:—and in the fourth, to speak to him on the nature and benefit of Absolution,

Absolution, after a sincere profession of his faith, repentance, and satisfaction of injuries;—in each Visit making use of such prayers, exhortations and interrogatories, as seemed to me most likely to produce the effect aimed at in the Visitation of Sick Persons, viz. such sincere repentance towards God, and true faith towards our Lord Jesus Christ, as may, thro' the merits of our blessed Redeemer, be available towards obtaining the pardon of their sins, and the salvation of their souls.

I must further observe, that it is expected that these Visits should be paid, when the Sick Person is capable of admitting them to his advantage; which, unfortunately for him, and much to the embarrassment of the Minister, is too frequently not the case; for every one who has the care of a large, or even a small parish, knows that the Visits of the Clergyman are often not required, till those of the Physician are become needless: And then of what service can the Minister's be

to

to the Sick? At such times the Clergyman can only act as the exigency of the case requires, having little time for exhortations and prayers, and less to inquire into the Sick Man's faith and repentance. In that case he must have recourse to his own discretion, as indeed the church allows him at other times, and act as "he shall think most needful and convenient," according to the present exigency; for it is scarcely possible, I think, to lay down any general rules for visiting the Sick in such extremity.

But as it is more than probable, that every one who has the care of souls will one time or other be called upon to visit those who are almost at the point of death, before they will see a Minister, I recommend him to be provided beforehand against such perplexing Visits with a suitable short form which he may find it necessary to dispatch in a little time from the very weak state which the person may be in, whom he is summoned thus hastily

to visit *. For even at so late an hour of life what can be done, ought to be done: here however the Minister must use great care, neither to soothe the late penitent with ungrounded hopes of pardon, nor to drive him to despair. And he ought to be particularly cautious not to say any thing which may induce the standers-by, who perhaps may not yet have begun the great work of repentance, to think that they may go on in a course of sin, till they are brought to the condition of their dying friend, and that then by uttering a few ejaculations, and hearing a few prayers from the Minister, hastily sent for, but never before thought of, all shall be well; that God is all-merciful, and will forgive their sins; without considering that through their whole lives they

* In Dr. Stearne's "*Tractatus de Visitatione Infirmorum*" may be seen "Forma interrogationum ex ANSELMO descripta," and "Forma prolixior ex LAUDO deprompta:" which I have subjoined in page 139, for the sake of those who have not an opportunity of referring to that treatise.

have

have been provoking his justice, and perhaps never had him in all their thoughts, but when they have uttered his name from their mouths in profane cursing and swearing.

In order however to guard against a frequent return of applications for such fruitless pastoral Visits, I shall here give the advice of Dr. Stearne in his "Tractatus de Visitatione Infirmorum;" and in our own language, rather than in that of his treatise, because I think it possible that this little book may fall into the hands of some who are not clergymen, and who by this may see the propriety of sending for a Minister at the beginning of sickness, and not when nature is so far exhausted, that they can neither attend to his exhortations, nor join with him in prayer.

"Every one who has the care of souls "should frequently admonish the people "committed to his charge, either in his "more private conversations, or in the "discourses which he delivers from the "pulpit, that they should take care to

" have the Minister sent for in the begin-
" ning of sickness. For when the disor-
" der is increased to a great height, it is
" generally in vain to talk with a Sick
" Man; since, when the body is agitated
" by the violence of a severe disorder, the
" mind for the most part suffers with it,
" and becomes unable to discharge its pro-
" per functions. People should therefore
" be convinced, how expedient it is for
" them, that a Minister of God's word
" should be sent for in time; that his
" prayers and advice will not hasten
" death, (which is a vulgar and ridiculous
" opinion) but may be effectual in pro-
" moting their true repentance, in re-
" moving their sickness, and prolonging
" their lives. And men are the more to
" be urged to require the Minister's at-
" tendance, when they are ill; because
" many, particularly among the lower sort
" of people, decline calling for the as-
" sistance of the Minister from a fear of
" being troublesome to him."

CON-

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THE

ORDER

FOR THE

VISITATION OF THE SICK, &c.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish.*

¶ As "every good gift and every perfect gift is from above," the Minister cannot enter upon this office of visiting a Sick Person better than by privately addressing God beforehand, that he would grant him grace to enable him to discharge this most important duty to the advantage of the Person he is to visit, and to the satisfying of his own conscience; for which purpose, if he be not provided with one, here follows

* A short

* A short prayer for the blessing of God on the endeavours of a Minister to assist any Sick Person, which may be used just before he visits *him*.

MAKE me, O Lord, ever ready to do to others, whatever in like circumstances I should wish them to do for me; particularly to visit me in my sickness, and assist me under it by their spiritual advice. May I now be enabled *so* to speak to *him* with ~~whom~~ I am going to converse, as to excite in *him* "repentance towards God, and faith towards "our Lord Jesus Christ."—Give me a considerate mind to weigh what is fit to be said, and make me wise and serious, pious and charitable in what I speak, that it may be edifying, and give no just cause of offence. How shall I so apply myself as to be useful to *him?* Lord, direct me! Assist and bless me in the means and endeavours I shall use to attain this desirable end. Open thou, O Lord, *his* eyes; soften *his* heart; strengthen *his* weakness; restore *him* to health, if it be

* From Dr. Stonhouse's "*Sick Man's Friend*" Page 176. Edit. 1788.

thy

thy good pleasure *; [or, grant *him* such ease and comfort as shall seem good unto thee in *his* present weak condition, from which thou seemest to deny all hopes of recovery, and leavest us little or no room to pray for it,] and give *him* growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

* The words, "If it be thy good pleasure," are not in Dr. Stonhouse's prayer. I have added them to qualify the foregoing petition, "restore him "to health," although indeed all our petitions are to be offered up in submission to the will of God. But as in some cases all hopes of recovery seem to be denied, and little or no ground seems left us to pray for it, I think the above petition is not suitable on all occasions. It is no uncommon thing for a Minister to visit a Sick Person labouring under a disorder of a very long continuance, of a recovery from which the least hope cannot be entertained from any human skill, and we have no warrant now to expect miracles to be wrought in favour of the sick. Instead, therefore, of praying absolutely for health to those who are under such circumstances, would it not be better to vary the expression, thus, "Grant him such ease and "comfort as shall seem good unto thee in his "present weak condition, from which thou seemest "to deny all hopes of recovery, and leavest us "little or no room to pray for it."

THE FIRST VISIT.

¶ *On coming into the Sick Person's house the Minister shall say,*

Peace be to this House, and to all that dwell in it.

¶ *Before the Minister proceeds to prayer, it may not be amiss for him to address the Sick Person in some such form as the following,*

In compliance with your request, [or, having heard of your sickness,] I call on you, my christian brother, to assist you with my prayers and spiritual advice. I hope it will please God to support you under this illness, and in his good time to deliver you from it; or, if that should not be his will, that you will endeavour to prepare yourself for a happy departure out of this Life.

"Be assured that sicknesses and such sort of calamities are not sent upon men by God without cause; but for some good end, and such as may prove salutary to them: and that therefore it is the

the duty of all to behave themselves patiently under the evils which are sent upon them. I wish you therefore seriously to consider with yourself for what cause this sickness is sent unto you: and that you would resolve so to regulate your behaviour, as that it may be agreeable and consonant to the word of God.

"And that you may be willing and able to do this, suffer me to inform you, that God sends diseases upon us sometimes to try our patience, and that then it is our duty to bear his inflictions patiently:—sometimes to root out of our minds too great a fondness for worldly things; and that therefore it is highly incumbent upon us, when sickness falls upon us, to learn from it that worldly things do not deserve our love, and that the things which are above, are to be sought after with the whole strength of our minds.—Sometimes also, if not always, to lead us to repentance; and that it behoves us, if at any time we are afflicted by sickness, to exercise a penitent mind for the sins which we have committed, to hate our former offences, and then at least to direct our minds to more wholesome counsels *.

* This is taken from Dr. Stearne's "*Tractatus de Visitatione infirmorum.*" Page 7.

And now that I am come to you, to assist you in your repentance and devotions on your bed of sickness, I hope that you are both desirous and ready to join with me in Prayer.

¶ *If the Sick Person be willing to join in prayer, the Minister may begin according to the order of the visitation of the sick,* " Remember not, Lord," *&c.; having first of all put to* him *the following Questions, touching* his *due reception of* his *sickness.*

But before I proceed to pray with you, allow me to ask you a few questions.

Or when other calamity or affliction; name it.

" 1. Are you persuaded that your sickness is sent upto you by Almighty God?

2. Do you believe and acknowledge, not only his justice, but also his kindness therein, as in a father's visitation?

And that all which you do now suffer, is far less than you have deserved to suffer?

3. Do you therefore submit to it quietly, and without murmuring, because he sent it?

4. And

4. And do you look up to him for assistance and deliverance, and depend upon him to take it off again?

5. And are you willing that he should do this when he pleases, and contented to wait his good time for it?

6. And do you resign yourself up to his disposal, either to continue under your sickness, or to recover out of the same; to live or die, as he sees fittest for you?

7. Do you study to be as easy as you can to those who attend or minister about you; and to receive their well-meant care and services, kindly and thankfully?

8. Do you now plainly see the vanity of this world, and of all the possessions, pleasures, pomp and splendour thereof, which seemed the most tempting and desirable to you in time of your health? And are you fully sensible and convinced now, how little there is in them, and how soon you may be, or are like to be, taken from them?

9. Do you desire therefore to keep your heart loose, and taken off from the same? And to fix your hopes and desires upon God and heavenly things, which you will always find an help at hand, and a solid comfort in your need?

 10. Will

 Answer.

10. Will you endeavour, by God's grace, to continue in this mind, and still to shew forth the same; if, having by God's blessing recovered your former health, you should come to converse again amongst those worldly satisfactions, and be enabled to relish and enjoy them *.

And now, my beloved brother, as you have before expressed your desire to join with me, and those who are about you, in prayer, I will proceed in that necessary duty, according to the form which our Church prescribes.

¶ *Here let the Minister and the Sick Man's attendants kneel down, and the Minister shall say,*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us good Lord.

* *These* questions are taken from Mr. Kettlewell's "*Trial and Judgment of the Soul*," page 5. and following.

¶ *Then*

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;
Answer. Which putteth his trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower,
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy; give *him* comfort and sure confidence in thee; defend *him* from the danger of the enemy; and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life is ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the Sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness and sickness. Wherefore whatsoever your sickness is, know you certainly, that it is God's visitation. And, for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity: Or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father: Know you certainly, that if you truly repent of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself entirely unto his will, it shall turn to your profit, and help you forward in the right way, that leadeth unto everlasting life,

and I doubt not, but that your friends who are about you, will readily join us in the prayer which I shall offer up to the throne of grace in your behalf for support under your sickness; and you need not doubt, but that, if you are sincere in your devotions and repentance, God will vouchsafe to hear you for the sake of his dear Son Jesus Christ: Therefore let us kneel down again and pray, and may God hear, accept, and grant our petitions!

* O Almighty God, merciful and gracious, who in thy justice did send sorrow and tears, sickness and death into the world, as a punishment for man's sin, and hast comprehended all under sin and this sad covenant of sufferings, not to destroy us, but that thou mightest have mercy upon all, making thy justice to minister to mercy, short afflictions to an eternal weight of glory; as thou hast been pleased to turn the sins of this thy servant into sickness, so turn, we beseech

* This prayer is taken from "*The Clergyman's Companion in visiting the Sick*," Page 96. Edit. 1788, there called "A prayer for a person in the beginning of sickness," and said to be "From Bishop Taylor."

thee

thee, *his* sickness to the advantage of holiness and religion, of mercy and pardon, of faith and hope, of grace and glory. Thou hast now called *him* to suffer. Lord, relieve *his* sorrow and support *his* spirit, direct *his* thoughts and sanctify *his* sickness, that the punishment of *his* sin may be to *him* a school of virtue. Make *him* behave as a son under discipline, humbly and obediently, evenly and patiently, that *he* may be brought by these means nearer unto thee; that if *he* shall recover *his* former health, *he* may return to the world with greater strength of spirits, to run a new race of ~~stricter~~ holiness and ~~more severe~~ religion; or if *he* shall pass from hence through the gates of death, *he* may ~~rejoice~~ in the hope of being admitted into that heavenly society, in which all thy saints and servants shall be comprehended to eternal ages. Grant this, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

¶ *Adding this,*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then*

¶ *Then the Minister shall say,*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of the Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

THE END OF THE FIRST VISIT.

THE SECOND VISIT.

¶ *On coming into the Sick Person's house, the Minister shall say,*

Peace be to this house, and to all that dwell in it.

¶ *When the Minister is come into the Sick Person's chamber, and has offered such salutation as his own prudence, according to the circumstances of the person he is visiting, shall suggest to him, he may say to him* thus;

I return to you, my sick friend, according to the promise which I made when I last took my leave of you, to pray with you again, and to offer you my further assistance in the duties which every one ought particularly to perform when it pleases God to visit him with sickness: I hope, therefore, that I find you in a state not too weak to admit my visit, and that you are willing that I should pray with you, and proceed in such manner as the duty of my office requires me to do.

¶ *If the Sick Person is well enough, and willing to join in prayer, the Minister may here begin, as at his first visit, with*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*

Minister.

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O Lord, a strong tower.

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy; give *him* comfort and sure confidence in thee; defend *him* from the danger of the enemy; and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him,* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life

life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life is ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *After which the Minister may read the remainder of the exhortation, prefacing it thus:*

When I finished my last visit to you, I had read that part of the exhortation appointed by our Church in "The "order for visiting the Sick," which proposes the example of our blessed Saviour as a pattern of patience to those who are under adversities, troubles, and sicknesses: an example which I hope you will endeavour to imitate, as far as your present circumstances, with the assistance of God's grace, will enable you to do: and *that* God will certainly grant you, if you ask it sincerely, through the merits of your Saviour. I shall now proceed with the remainder of the exhortation, to which I request that you will attend as earnestly as you can.

Now therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you, in the name of God, to remember the profession which you made unto

unto God in your baptism. And forasmuch as after this life there is an account to be given to the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate both toward God and man; so that accusing and condemning yourself for your own faults you may find mercy at our heavenly Father's hand, for Christ's sake, and not be accused and condemned at that fearful judgment. Therefore I shall rehearse to you the articles of our faith, that you may know whether you believe, as a christian man should, or no.

Now this the church directs me to do, that is, *to examine your faith*, forasmuch as a well-grounded faith in God will be the Sick Person's best defence against the assaults of the devil, who will be sure to tempt him either to despair of God's mercy, or to presume upon his own righteousness, or to be impatient, and charge God foolishly *.

¶ *Here the Minister shall rehearse the articles of the faith, saying thus,*

I therefore proceed to ask you,

* Bp. Wilson's *Parochialia*. P. 152. Edit. 1788.

Dost

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hell*, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God, the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church; the Communion of Saints; the Remission [Forgiveness] of Sins; the Resurrection of the Flesh; [body,] and everlasting Life after death?

¶ *The Sick Person shall answer,* All this I stedfastly believe.

¶ *But lest Sick People, and such as are of slow understanding, should profess with their lips what they are not able to apply*

* *The word* Hell *does not here mean the place of torment, but the place of departed souls.*

to

to their soul's comfort; it will be highly charitable and useful, after repeating the Creed, to propose the use that ought to be made of it, in short questions, after some such way as the following; prefacing it with the introduction which follows;*

And now, *Brother*, that you may be able to apply to your soul's comfort, what you have thus professed with your lips; having repeated the Creed, all which you say that you stedfastly believe, I think it will be very serviceable to you, if I propose the use that ought to be made of it, in some short questions, which I request you to attend to as well as you can.

Do you believe that it is God who ordereth all things both in heaven and earth?

Then you must believe that nothing can come by chance; and that, as our Lord saith, *even a sparrow does not die without God's knowledge and his leave.*

Do you believe that this present visitation of yours is from God?

If God is our father, his correction must be for our good.

* Bp. Wilson's *Parochialia.* Page 152.

Do

Do you firmly believe this; and that this sickness is ordered by him for some special end?

Consider then for what ends a loving father corrects his child: either he is careless, or disobedient, or forgets his duty; or takes such ways as would ruin himself, if he were let alone.

Is not this your case?

To be sure, if it were left to your own ordering, you would never chuse afflictions; but God sees that it is good for you to be in trouble; or it may be, God will try whether you will love and trust in him, as well in sickness as in health.

Will you therefore, like a dutiful child, be thankful that your heavenly Father takes so much care of you?

Does not this affliction convince you, that nothing deserves our love but God, since no Being else can help us in the day of adversity?

Will you therefore, *in the first place*, make application to God by prayer for an happy issue out of this affliction?

JESUS, you know, signifies a *Saviour*; and we all hope that he will be a

Saviour

Saviour to us. But this he will not be, unless we obey him as our *Lord*, that is our *ruler* and *law-giver*.

You must therefore consider wherein you have broken his laws, and you must repent of it, ask God's pardon, and resolve to do so no more, as you hope that he will be a *Saviour unto you*.

You believe, *that he was conceived of the Holy Ghost, and born of the Virgin Mary?*

Why then are you sure, that, as he is the Son of God, he is able to save such as come unto God by him; and as he was born of a woman, and took our nature upon him, he knows, for he has felt, our weaknesses, and will pity our infirmities.

You believe, *that he suffered under Pontius Pilate, was crucified, dead, and buried?*

Are you not then hereby convinced what a sad state man was in, when God could not be reconciled to him, till his own Son had suffered what man had deserved to suffer?

And do you not see, at the same time, that no true penitent need despair, since here is a sufficient price paid for our redemption?

Neither ought you to doubt that God will deny us any thing, since he spared

not his own Son, but gave him up for us all.

Do you therefore place all your hopes of mercy in Christ's death, and in the promises of God, for his sake, made to us?

Will you endeavour to follow the example of your Lord and Saviour, who bore with submission and patience, whatever God thought fit to lay upon him?

And will you remember, that he did so, though his very judge found no fault in him? "But we suffer justly, for we re-" ceive the due reward of our deeds."

And lastly, you will do well to remember the dying words of our Saviour; and when you come to die, *commend your spirit into the hands of God.*

You believe, *that Jesus Christ rose again the third day from the dead.*

Why then you are sure that his sufferings and death were well pleasing unto God, who otherwise would not have raised him to life again.

And though your Soul, when you die, shall go into an unknown world: yet, if you die in the favour of God, you will have the same God to take care of you, as Jesus Christ had.

And lastly, you are hereby assured, that God, who raised Christ from the dead, will

will also quicken our mortal bodies; for so he hath declared in his word.

Since you believe, *that Jesus Christ ascended into heaven, and sitteth at the right hand of God*, you must conclude, that all power in heaven and earth is committed unto him.

And can there be greater comfort for a sinner than this; That he who died for us, is ever with God, pleading the cause of his poor creatures that come unto God by him?

Although therefore, for your own sake, you cannot look for favour, yet for Jesus's sake you may, who ever liveth to make intercession for us.

Will you therefore endeavour to set your heart above, where your Saviour is?

And that you may do so more earnestly, remember your Saviour's words, when he was leaving the world; *I go to prepare a place for you, that where I am, there ye may be also.*

You believe *that Jesus Christ shall come to judge both the quick and the dead.*

If you believe this so truly as you ought to do, you will take care to judge yourself beforehand, that you may not be condemned of the Lord, when he cometh to judge the world in righteousness.

Will you therefore examine your life, and see wherein you have offended, that you may repent, and make your peace with God, remembering that as death leaves you, judgment will find you?

However, you have this to comfort your soul, if you are sincerely penitent, that he who knows our infirmities, he who died to redeem us, is to be our judge.

And God grant, that you may find mercy in that great day.

You profess to *believe in the Holy Ghost*, to whom you were dedicated in baptism, and by which you were sealed to the day of redemption.

Now, if you have grieved this Holy Spirit, and by wicked works have driven him from you, you must sadly repent of it, and earnestly pray God to restore him, without whose aid you can never be sanctified, never be happy.

And when you call yourself to account, consider whether you have lived in obedience to those *whom the Holy Ghost hath set over you;* that is, the ministers of the gospel.

Do

Do you propose to live and die *in the Communion of this Church,* in which you were baptised?

Our Lord tells us, what a blessing it is to be a member of that church, of which he is the head.

" I am (saith he) the vine, ye are " the branches; as the branches cannot " bear fruit unless they abide in the " vine, no more can ye, unless ye abide " in me."

In short, a member of Christ's church has a right to the forgiveness of sins,—to the favour of God,—to the merits of Christ,—to the assistance of the Holy Ghost,—and to the ministry of the holy angels. Blessings which you can never be sufficiently thankful for.

Do you firmly believe, that God, in consideration of Christ's sufferings, will forgive all such as with hearty repentance and true faith turn unto him?

But then you must consider, that *forgiveness of sins* is to be hoped for only in God's own way, that is, by the ministry of those to whom God has committed the word of reconciliation.

And that the promise of forgiveness of sins *should be no pretence for continuing in sin in hopes of pardon.*

Do you believe that we shall all rise again, some to *everlasting Happiness*, and some to *everlasting Misery?*

If this faith be in you of a truth, it will convince you of the vanity of this world, its profits, pleasures, honours, fame, and its idols; so that you will not, as unbelievers do, look for your portion here.

Do not you see what a mercy it is, when God punisheth sinners in this life, since they whose punishment is deferred to the next, must suffer everlastingly?

And if the difficulties of repentance and an holy life affright you, consider this one thing, *Who can dwell with everlasting burnings?*

Remember the words of Christ to the penitent Thief,—*This day shalt thou be with me in Paradise.*

Let the expectation of that happy day, and a faith and hope full of immortality, make you diligent to make your calling and election sure, and sweeten all the trouble and difficulties of doing it.

And may Almighty God strengthen and increase your faith, that you may die in this belief, and in the peace and communion of the church! *Amen.*

¶ *The*

¶ *The sick Christian having thus professed his* faith in God, *the next thing necessary to be inquired into, is* the truth of his repentance. *The Church therefore orders that now the Minister shall* examine (*not* exhort *him to it only*) *whether he repent him truly of all his sins.*

And verily in this the church consulted the necessities of Sick Persons who generally are not able to attend to long exhortations, and are too apt to forget what is said to them after this manner; and may be brought to know the true state of their souls, by the Clergyman examining them, that is by short, plain, and proper questions.

But this may be deferred till the next visit, and the Clergyman may now prepare to take leave of the Sick Man, by addressing him in some such manner as the following;

As you have now, my Christian Brother, professed your *faith in God,* and answered some plain, and, I trust, not improper questions which I have put to you concerning it, I am directed by our church in the next place, to inquire into the truth of your repentance; but as I must be careful not to make my visits too long, and thereby weary both your mind

and your body, I think that I should leave you now, and come to you again at no distant time, to examine whether you repent truly of all your sins: but before I leave you I will again beg you to join with me in prayer, that God would support you under your sickness, enable you to bear patiently what it shall be his will to lay upon you, and in his good time either to restore you to your health, or, when you shall have completed the great work of repentance, to remove you from a state of misery to everlasting happiness, for which blessings let us devoutly pray;

O most gracious God, who by thy Son Jesus Christ hast united us all in one body, that we should love one another, and if one member suffers, all the members should suffer with it; we humbly implore thy tender mercies towards this thy servant, of whose afflicted condition we desire to have a compassionate sense and feeling.

Look graciously upon *him*, O Lord, and visit *him* with thy salvation. Vouchsafe *him* such consolations from above, as we should desire for ourselves, were we in *his* circumstances. Give *him* a true penitent heart for all the offences *he* hath at any time committed; together with a lively

lively faith in thy Son Jesus, who came into the world to save sinners. Give *him* the comfort of an holy hope, that thou acceptest *his*, we trust, true repentance and faithful devotion to thee. Support *him* by this hope under all *his* pains, and enable *him* patiently to submit to thy fatherly correction. Send *him* help now in time of need both for *his* soul and for *his* body. Bless whatever means are, or may be used for *his* recovery; and if it be thy good pleasure, restore *him* speedily to *his* former health, and inspire *him* with a serious resolution to serve thee more zealously all *his* days.

Or if thou hast otherwise resolved in thy wise counsels, deliver *him* from the fear of death; assist *him* in *his* last agony; give *him* an easy and chearful passage out of this life, and send thy holy angels to conduct him into rest and peace with our Lord Jesus, for the sake of the same Jesus Christ. *Amen* *.

¶ *Adding this,*

O Saviour of the world, who by thy cross and precious blood hast redeemed

* The prayer is copied from "*The Clergyman's Companion in visiting the Sick*," there said to be from *Bishop* Patrick.

us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister shall say,*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of the Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

THE END OF THE SECOND VISIT.

THE THIRD VISIT.

¶ *On coming into the Sick Person's house, the Minister shall say,*

Peace be to this house, and to all that dwell in it.

¶ *On entering the Sick Person's chamber, the Minister should, as indeed at all times, shew a tender compassion towards* him, *by offering, as has been before observed, such friendly salutation, as* his *situation more immediately requires: after which he may proceed in some such manner as the following:*

I hope, my Christian *Brother*, that you endeavour to preserve on your mind those serious thoughts, which, I trust, my last Visit tended to create in you, and that you are willing that I should continue to visit you, while you lie under the afflicting hand of God.

I too hope, that I am not come now at an unseasonable time: if I am, I will leave you for the present, and call on you again, when it may be more convenient to you to see me.

¶ *If the Sick Person expresses a desire for him to remain, the Minister may pro-*

ceed, as below: or when he renews his visit, if he should find the present time not convenient, which on various accounts may not be: a circumstance much to be attended to by the Minister.

Having, at my last Visit to you, examined your faith, by rehearsing to you the articles of it, and by proposing the use that ought to be made of it, in the short questions which I then put to you, I am directed by the church, as I then told you, to "examine whether you repent truly of all your sins:" and this I shall do by a few more short, plain, and proper questions; but before I begin them, allow me to read to you an exhortation, which, I trust, will assist you in the due performance of examination and repentance: which I will do, after we have first joined in prayer.

¶ *Here the Minister may begin with*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower;

Answer.

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy; give *him* comfort and sure confidence in thee; defend *him* from the danger of the enemy; and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life is ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *After*

¶ *After which if the Sick Person be not too weak to attend to it, the Minister may read the following, or such like, Exhortation.*

Besides the belief of the articles of your faith, you engaged by your sureties, that is, by your godfathers and godmothers at your baptism, to renounce the world, the flesh and the devil, and to keep God's holy will and commandments: Supposing therefore that God was to deal with you after the manner of men, you forfeit all your claim to the benefits of your baptism, and to the Almighty's favour, if you neglect to perform either of these conditions.

But, blessed be our most merciful Father, He is not so extreme, as to mark every thing that is done amiss: He requires not a perfect, but a sincere obedience at the hands of his children: And, because through the frailty of the flesh they cannot always stand upright, he is graciously pleased to hold out to all such as have strayed from his ways, a method of restoring themselves to his favour. He hath promised in his gospel, that, if they will repent of, and confess their sins, he will be faithful and just to forgive their sins,

sins, and to cleanse them from all unrighteousness.

Now the repentance to which this forgiveness of sins is thus promised, consists in a godly sorrow for past faults—a sorrow which proceeds not so much from a fear of punishment, as from a sense of having offended a good and gracious God. And to this sorrow for past sins must be added a fixt resolution of mind to forsake them for the time to come, in order to make the repentance complete.

Remember therefore, dear *Brother*, that no repentance will now avail you, in this your sickness, unless it be sincere and hearty, and such as will excite you utterly to forsake sin, and to lead the residue of your life, in the fear and to the glory of God, in case it should be his good pleasure to restore you to your former health.

Let me therefore earnestly entreat you, to pray to God to grant you this true repentance and his Holy Spirit: let me exhort you to search and examine your conscience, and that not lightly, and after the manner of a dissembler with God, but seriously and carefully: imagine yourself now in the presence of the great judge of heaven and earth, before whose dreadful tribunal you must one day certainly

certainly appear at the day of judgment, to give an account of all your actions, and of every idle word, of every evil thought; and your own conscience will then be your accuser.

Think—think, if you can, what horrors will seize an impenitent sinner, when the last trump shall call him out of his grave, and he shall be summoned to appear before God's judgment seat! What would such a wretch give to purchase one such an opportunity of repentance, as God now in great mercy gives you? If ever you hope to escape these horrors, make your peace with God—judge yourself here, that you may not be condemned hereafter.

The way and means therefore to judge yourself, is, according to the directions of our church, first, to examine your life and conversation by the rule of God's commandments; and whereinsoever you shall perceive yourself to have offended, either by will, word or deed, there to bewail your own sinfulness, and to confess yourself to Almighty God with full purpose of amendment of life. And if you should perceive your offences to be such, as are not only against God, but also against your neighbour, then you shall reconcile yourself unto him, being ready to make restitution

restitution and satisfaction to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others, who have offended you, as you would have forgiveness of your offences at God's hands *.

† Consider then, dearly beloved, that you are, it may be, in a very short time, to appear before God. I must, therefore, put you in mind, that your salvation depends upon the truth of your repentance. Now forasmuch as you became a sinner by breaking the laws of God, you have no way of being restored to God's favour, but by seeing the number and greatness of your sins that you may hate them heartily, lament them sorely, and cry mightily to God for *pardon*.

I will therefore set before you the laws of God, by which God will judge you, and I will ask you such questions ‡, as may

* Some years ago I copied the above exhortation from a book or manuscript of my friend Dr. Taunton, but I cannot now recollect which, nor is it material.

† What follows, to Page 44, is copied chiefly from Bp. Wilson's *Parochiala*. Page 176. to P. 184.

‡ To make inquiry into the faith and repentance of a Sick Man by questions, is neither contrary to the

may be proper to call your sins to your remembrance; and you will do well, whenever you shall have reason to say, with the publican, *God be merciful unto me*, for I have offended in *this* or *that thing*.

And be not too tender of yourself; but remember, that the more severe you are in accusing and condemning yourself, the more favour you may expect of God.

Your duty to God, you know, *is to fear him, to love him, to trust in him, to honour, and to obey him.*

Consider, therefore, seriously;——

Have you not lived, as if there were no God to call you to an account?

Has the knowledge of God's almighty power, and his severe justice, made you fearful of offending him?

the prescribed rules of our church, for she requires the Minister to interrogate the Sick Man, as to every article of faith, and to examine strictly concerning his repentance; nor is it repugnant to the practice of former times: for according to that the Sick Man who is dangerously ill, ought to be questioned on various points.

Dr. Stearne's "*Tract. de Visit. Infirm.*" P. 23.

Are

Are you convinced that you have not loved God so much as his goodness and care of you deserved?

Has the love of God made you desirous to please him?

Have you so put your trust in God as to be contented with what he has appointed, without murmuring, and without questioning the wisdom of his choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken a false oath?

Have you never been accustomed to swear, to curse, or take God's name in vain?

Have you not very often spent the Lord's day idly?

Have you not been careless and irreverent in God's house:

Have you been careful to pray to God daily, for his pardon, his grace, and his protection?

Have you constantly received the Lord's supper, when you had an opportunity?

Have you never gone profanely to the sacrament without examining yourself, and without purposing to lead a new life?

Have

Have you not despised God's word, his ministers, or his house?

Your duty to your neighbour is to love him as yourself.

Have you so loved all men, as to wish and pray sincerely for their welfare?

Have you not hated your enemies?

Have you paid due reverence in heart, in word, in behaviour, to your Parents, and to all such as were over you in place and authority?

Have you not been subject to sinful, unadvised anger?

Have you never done any thing to shorten the life of your neighbour?

Have you not lived in malice or envy, or wished any man's death?

Have you not been accustomed to sow strife and dissention among your neighbours?

Have you not fallen into the sins of drunkenness, gluttony, tippling, or an idle life?

Have you kept yourself free from the sin of whoredom, impurity, or uncleanness?

Have you none of the sins of injustice, extortion,

extortion, or of any way wronging your neighbour, to answer for?

Have you not been unfaithful in any matters of trust committed to you?

Have you not been subject to the evil habits of lying, slandering, or tale-bearing?

Have you never given false evidence, out-faced the truth, or countenanced an evil cause?

Have you not been pleased with evil reports; and have you not been forward to propagate them?

Have you not been vexatious to your neighbour, and grieved him without cause?

Have you not been dissatisfied with the condition which God allotted you?

Have you not coveted your neighbour's goods, envied his prosperity, or been pleased with his misfortunes?

Have you done to others, as you wish they should have done to you?

Can you call to mind any injury or injustice for which you ought to ask pardon, or to make restitution?

And remember that you are told the truth, that the unrighteous and unjust shall not enter into the kingdom of heaven.

Is there any body that has grievously wronged

wronged you, to whom you ought to be reconciled?

Remember, that if you forgive not, you will not be forgiven; and that he will receive judgment without mercy, who hath shewed no mercy.

Are you therefore in charity with all the world?

Have you been kind to the poor according to your ability?

And remember that the moment *Zaccheus* resolved to do right to every body, and to be kind to the poor, our Lord tells him, that *salvation was then come to his house.*

You would do well therefore, as a proof of your thankfulness to God, to be liberal to the poor according to your ability.

And if you have not already settled your worldly concerns, your church enjoins me, as her minister, to admonish you to make your will, and to declare what you owe, and what is owing to you; and it is fit that you do so now, for the discharging of a good conscience, and for the preventing of mischief after your death.

And be careful that in making your will, you do no wrong, discover no resentment, that the last act of your life may be free from sin.

And

And now, because it is requisite to your eternal peace, that you should have a full trust in God's mercy, and a quiet conscience, therefore, if you cannot by this means quiet your own conscience, but have any sins which do particularly trouble your mind, so that you require farther comfort or counsel, let me beseech, you freely to open your grief, that by the ministry of God's holy word, you may receive the benefit of absolution, together with ghostly [spiritual] counsel and advice to the quieting of your conscience, and the avoiding of all scruple and doubtfulness.

Now, *Brother*, I will leave you for a while to God, and to your own conscience; beseeching him to discover to you the charge that is against you; that you may know and confess your sins to God, with all their heinous aggravations, and bewail and abhor the errors of your past life; that your sins may be done away by his mercy, and your pardon sealed in heaven, before you go hence and be no more seen.

For which purpose before I leave you, as I have concluded my former Visits with prayer, I must request you, and those about you, to join with me again; therefore let us devoutly pray.

Behold

Behold with tenderness and pity, O merciful Lord, thy servant now lying on the bed of sickness. Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. Make *him* thoroughly sensible of the many just reasons why thou art pleased to lay thine afflicting hand upon *him*. Preserve and continue to *him* the right use of *his* understanding, that so *he* may more effectually inquire into the crying guilt, and all the aggravations of *his* past sins, and firmly resolve to repent of them. Bless, we beseech thee, the means which are used for *his* recovery; and if in thy abundant goodness, thou shalt please to remove this sickness from *him*, grant that, in return for so signal a mercy, *he* may die unto sin, and live unto righteousness, so that *he* may with courage and constancy resist those temptations which formerly overcame *him*, that *he* may avoid those sins which did too easily beset *him*, and that *he* may no longer pursue those pleasures, the remembrance of which is now full of gall and bitterness to *him*.

But thou, O heavenly Father, in whose sight the death of thy saints is precious, if it be thy holy will, that this sickness be

unto death, grant that *he* may fully reconcile *himself* to thee, before *he* goes hence, and is no more seen. Hear us, O blessed Lord, we humbly beseech thee, and mercifully grant these our petitions through the merits and mediation of thine only Son Jesus Christ, our blessed Lord and Saviour*. *Amen.*

¶ *Adding this,*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister shall say,*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy

* This prayer is at the end of the third volume of Dr. Warren's Sermons, page 478; where also, I think it not foreign to my present design to observe, there is a form of devotion to be used by *private* persons or *families*, when upon *some justifiable* occasions (one of which is the *indisposition* of any amongst them) they cannot attend the *publick* worship of the church.

defence,

defence, and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of the Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

THE END OF THE THIRD VISIT.

THE FOURTH VISIT.

¶ *On coming into the Sick Person's house, the Minister shall say,*

Peace be to this house, and to all that dwell in it.

¶ *Here the Minister, having tenderly and compassionately saluted the Sick Person, may address* him, *in the following, or such like manner:*

I wait on you again, my Christian *Brother*, to assist you in carrying on the great work of repentance, which, I trust, you have sincerely and happily begun; and I hope that you have thoroughly considered what I said to you at my last Visit, and that you are desirous that I should again join with you in prayer, as I have before judged it right so to begin my Visit to you.

¶ *Then may the Minister, as before, begin with*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;
Answer. Which putteth his trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower.

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy; give *him* comfort and sure confidence in thee; defend *him* from the danger of the enemy; and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory; or else give *him* grace so to take thy visitation, that after this painful life is ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then*

¶ *Then let the Minister speak to the Sick Person in the following or such like manner.*

Allow me now, dearly beloved, to ask you a few questions.

1. Do you believe that Almighty God is ready graciously to pardon all such believers of the articles of the Christian Faith, as truly repent them of all their sins, and forgive others, and are ready to seek reconciliation, and satisfy for all injuries which they have done, and to shew mercy, and are in peace and charity with all their neighbours?

2. Do you believe that he is ready to do this only for the sake of our blessed Saviour and Redeemer Jesus Christ, and in regard to the merits of his death, who, by by dying on the cross for our sins, purchased all this mercy for all truly penitent sinners?

3. Are you truly sensible of his exceeding great love therein, and from the bottom of your heart, and are you thankful to him for the same?

Know therefore, that although you are a sinner, yet "Jesus Christ came into the "world to save sinners." 1 *Tim.* i. 15. Although you have been a lost sinner, yet

he is "come to seek and to save that which "was lost." *Luke* xix. 10.

Although you have sinned, yet you do not cover your sins, or justify them; but with grief of heart confess them, and condemn yourself for the same. And "if we confess our sins, God is faithful "and just to forgive us our sins." 1 *John* i. 9.

You confess them to him with a resolved aversion, and turn away from the same; having, by the help of his grace, already forsaken some; and studying and being resolved in heart to forsake all: And "whoso confesseth and forsaketh "his sins, shall find mercy." *Prov.* xxviii. 13.

If you have sinned against your brethren, you are ready to submit yourself, and seek to reconcile yourself to them, and to the utmost of your power to make them any reasonable satisfaction. And if a man has "first reconciled himself to "his brother, he may come to God with "a good heart, and offer his gift." *Matt.* v. 24. "If he hath repented, and "given again that which he hath robbed, "his sin shall not be mentioned." *Ezek.* xxxiii. 15, 16.

Whilst with an humble, a contrite, and a returning heart, you are thus seeking

to

to the Father of mercies, to forgive you your trespasses, you do from your heart forgive all other persons, who have sinned against you, their trespasses: And "if we "forgive men their trespasses, our hea-"venly Father will also forgive us." *Matt.* vi. 14.

As you earnestly seek mercy, you are ready to shew it, and according to your ability to give alms to the needy. And "blessed are the merciful, for they shall "obtain mercy." *Matt.* v. 7. "And "mercy rejoiceth against judgment." *James* ii. 13.

Upon such faith and repentance and satisfaction for injuries, and shewing mercy and forgiveness of others, when they are sincere and right, our most merciful God and Saviour will most graciously forgive us at the great day of judgment. "And he "has committed the ministry of reconci-"liation to his ministers," 2 *Cor.* v. 18. that upon appearance of the same, they may declare and deal it out, for the comfort of such truly faithful and penitent persons here in this world.

And now upon this profession which you have here made, of this Christian Faith, and repentance, and reparation of injuries, and of forgiveness of others, and of having charity towards all persons, and

of shewing mercy to the miserable, all which you declare is unfeigned, and from the bottom of your heart, do you desire to receive from the mouth of God's minister the benefit of absolution*, that is, to be comforted by an assurance that your sins are remitted in heaven, and that you are restored to the grace and favour of God†?

¶ *If the Sick Person should heartily and humbly desire the benefit of absolution, the Minister may say to him, before he uses it, thus;*

I cannot, my beloved *Brother*, pronounce this assurance to you absolutely, but conditionally; that is, on the presumption that your faith and repentance are as sincere as you represent them: I can by no means pronounce it as a final judge; because Christ alone can discern whether your conversion be feigned or real; and consequently he only can abso-

* The foregoing sentences are copied from Mr. Kettlewell's "*Trial and Judgment of the Soul.*" Page 22. Edit. 1794.

† Wheatley's *Illustration of the Book of Common Prayer.* Page 418. 8vo. Edit. 1759.

lutely

lately determine your state towards God*. If you are really sincere, your sins will be pardoned: if not, God alone knows your heart, and I can give you no assurance of pardon at his hands.

But before I pronounce the absolution, I think it right to lead you to confession in the following form, to which I entreat you to attend as well as you can; and, when I have finished it, to make it your own by a hearty *Amen*.

¶ *Here the Minister kneeling down with those who are attending on the Sick Person may say;*

Almighty God, father of our Lord Jesus Christ, maker of all things, judge of all men; look down upon this thy servant, who acknowledgeth and bewaileth *his* manifold sins and wickedness, which *he* from time to time most grievously hath committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against *him*. *He* doth earnestly repent, and is heartily sorry for these *his* misdoings. The remembrance of them is grievous

* Wheatley's *Illust.* P. 418.

unto *him*; the burden of them is intolerable. Have mercy upon *him*, have mercy upon *him* most merciful Father. For thy Son, our Lord Jesus Christ's sake, forgive *him* all that is past, and grant that *he* may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

¶ *After which the Minister may say,*

And now, *Brother*, seeing that you have made this general confession of your manifold sins and wickedness, and lamented your own sinfulness, and prayed that God would forgive you all that is past, and grant you his grace to enable you hereafter to lead a new life, and all this I hope from your heart; I should proceed to pronounce the absolution, the benefits of which, as I told you before, are not absolute but conditional; that is, depend entirely on the sincerity of your repentance, which is known to God alone: But I think it right first to tell you, that this absolution benefiteth by virtue of the power which Jesus Christ has given his ministers; for our Lord having purchased the forgiveness of sins for all

all mankind, he has committed the ministry of reconciliation to us; that having brought men to repentance, we may in Christ's name, and in the person of Christ, pronounce their pardon.

For as under the law of Moses, God made his priests the judges of leprosy, and gave them rules by which they were to determine who were clean, and fit to enter into the congregation, (which was a type of heaven,) and who were not clean: even so, under the gospel, he has given his priests authority to judge sin, which is the leprosy of the soul. He has given them rules to judge by, with authority to pronounce their pardon, if they find them qualified; for this is their commission from Christ's own mouth, *Whosesoever sins ye remit, they are remitted unto them.*

Now although it is my duty to encourage penitents earnestly to desire absolution, and to exhort them to receive the Lord's supper, as a pledge to assure them of pardon, yet I must again and again admonish you, not to hope for any benefits either from the one or the other, but on condition of your sincere repentance.

I therefore think it proper for my greater satisfaction, before I pronounce the absolution, to ask you a few more questions, that

that I may receive by your answers to them such signs of a sincere faith and true repentance, as may lead me charitably to believe, that amendment of your life will follow, if God shall think fit to grant you longer time in this world.

Have you considered the sins which you have been most subject to?

Are you convinced that it is an evil thing and bitter to forsake the Lord?

Are you resolved to avoid all temptations, and occasions of the sins you have now repented of?

Do you verily believe that you shall not fall into any of these sins again?

If you should do so, will you immediately beg God's pardon, and be more watchful over yourself?

Will you strive with all your might to overcome the corruptions of your nature by prayer and self-denial?

Do you purpose, if God should prolong your days, to bring forth fruits meet for repentance?

Are you in perfect charity with all the world*?

And now having declared your repentance to be sincere, (otherwise, as I have said before, my ministry can avail you

* Bp. Wilson's *Parochialia*.

nothing,)

nothing,) and having given me satisfactory answers to the questions I have put to you, I desire you to attend most earnestly to the absolution which I am about to pronounce, and, as before, to make it your own, not by repeating it after me, but by heartily saying *Amen*, when I have finished it.

¶ *Here the Priest shall absolve the Sick Person (if he humbly and heartily desire it) after this sort:*

Our Lord Jesus Christ, who hath left power to his church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And then the Priest shall say the collect following:*

Let us pray.

O most merciful God, who according to the multitude of thy mercies, dost

so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the church; consider *his* contrition *, accept *his* tears, assuage *his* pains, as shall seem to thee most expedient for *him*. And forasmuch as he putteth *his* full trust only in thy mercy, impute not unto *him* his former sins; but strengthen *him* with thy blessed spirit: and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *After this collect the Minister may speak to the Sick Person in some such manner as the following, and then say the seventy-first psalm.*

* "The Minister who visits the sick, must be the best judge when *this* can be applied without any alteration to the case of the Person, whom he may attend," says Dr. Stonhouse in his "*Sick Man's Friend.*" Note in Page 146.

Having

Having now, dearly beloved, given you assurance, that your sins are forgiven, if your faith and repentance be so true and sincere (which God alone, and not man can know) that amendment of life will follow, if God shall think fit to grant you longer time in this world; and having recommended you to the pardon and grace of God, I am "directed by our church to say in your behalf part of the seventy-first psalm, which is very apt and proper to express a sick man's desires and wants, and at the same time to exercise his faith, to inflame his love, to uphold his patience, and to revive his hopes *."

1. In thee, O Lord, have I put my trust, let me never be put to confusion, but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

2. Be thou a strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3. Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4. For thou, O Lord, art the thing

* Wheatley. Page 418.

that

that I long for: thou art my hope, even from my youth.

5. Through thee have I been holden up, ever since I was born: thou art he that took me out of my mother's womb; my praise shall always be of thee.

6. I am become as it were a monster unto many: but my sure trust is in thee.

7. O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8. Cast me not away in the time of age: forsake me not when my strength faileth me.

9. For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute and take him, for there is none to deliver him.

10. Go not far from me, O God; my God, haste thee to help me.

11. Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12. As for me, I will patiently abide alway: and will praise thee more and more.

13. My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14. I.

14. I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15. Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16. Forsake me not, O God, in mine old age, when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17. Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ *Adding this,*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then*

¶ *Then the Minister shall say,*

The almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

THE END OF THE FOURTH VISIT.

The

The foregoing pages containing "The Order for the Visitation of the Sick, &c. designed for the Four First Visits, &c." having been favourably received by my clerical brethren, I venture, in a second edition, to add an observation or two, and a form of some subsequent Visits, relative to the administering of the Sacrament of the Lord's Supper to the sick person*, after the Minister has finished the preceding Order.

On account of the weak state of the sick person whom he is attending, the Minister may find it inexpedient to finish the foregoing form in so few as four Visits, and therefore necessary to subdivide each part of it, in such manner as his own discretion, and the circumstances of the sick person will best point out to him. And when he has gone through the whole form, he will probably proceed to talk with *him*

* It is much to be lamented, that opportunities of using the following form do not often occur; for it very frequently happens, that the Minister's attendance is not desired, till the sick person is in the extremest danger, and scarce able to attend to the shortest exhortations and prayers: but when the Minister is called in at the beginning of sickness, or before the sick person is become incapable of attending to them, it is to be hoped that the following, as well as the preceding form, will be found serviceable to both.

about

about receiving the Sacrament of the Lord's Supper.

Here I am sorry to add that he will often, very often, find that this duty has been entirely neglected, not only by the young, but also by those who have lived to a very old age. He will therefore have to examine and inform *him* (as particularly as the sick *man* can bear) concerning the *meaning* of this holy ordinance, and the *ends* for which it was appointed;—what this sacrament *obliges* christians to, and the *benefits* they may expect from it;—with what *dispositions* a Christian should come to it, and the great *sin* of having despised it*.

And here I fear, that not only young clergymen, but those also who have been in the long practice of parochial duty, often experience much perplexity: to the former I beg leave to recommend a method of proceeding, which will, I think, greatly relieve their own minds, and afford no small satisfaction to those whom they are visiting. To the latter I am fearful of even seeming to suggest any method, lest by so doing I should be thought to take too much upon me, and to offer to their consideration what must have already been familiar to them.

* Bp. Wilson's *Parochialia.* Page 58.

I venture

I venture then to recommend to my younger brethren the following method of leading the sick person to a worthy participation of the Lord's Supper, till their own experience shall point out to them a better.

When the Minister has gone through the foregoing Order for the Visitation of the Sick, he may request the sick person to permit him to read to *him* Bishop Wilson's "Short and plain Introduction to the Lord's Supper," consisting of ten sections: one of which, or part of one, he may read at each Visit, according as the person he is visiting can give *his* attention; which from the violence of *his* disorder, or the effects of medicine, may be but for a short time.

It is necessary therefore that the Visits should be frequently repeated. I may say, for some time daily. Nor will this, I hope, deter the young Minister from persevering in his endeavours to bring the sick person to a right understanding of the Lord's Supper.

Having thus gone through this excellent little book, the Minister may leave it with the sick *man*, requesting *him*, if *he* can read, and *his* disorder will permit *him*, to read it carefully *himself* by little and little, or to get some friend to read it so to *him*.

But

But I think it needless to explain here the remainder of the method I would recommend, as the reader may see it in an exhortation given to a sick person in what is entitled "The Sixth, and some subsequent Visits." I therefore proceed to

THE FIFTH VISIT:

OR

The Visit which is to follow the Form before recommended, whether it has been finished in Four Visits, or been subdivided into more, as the Circumstances of the Sick Person would allow.

¶ *On coming into the Sick Person's house, the Minister shall say,*

Peace be to this house, and to all that dwell in it.

¶ *The Minister, having, as at other Visits tenderly and compassionately saluted the Sick Person, may address him in the following, or such like Manner* *.

Having, my Christian *Brother*, in the Visits which I have paid you during

* The reader will observe that this address is applicable only to those who have never, or but seldom received the Sacrament of the Lord's Supper. To such as have been in the habit of receiving it in time of health, the Minister may, I think, propose to administer it, after he has gone through the Form in the Four Visits, having previously put to the Sick Person the questions of the Church Catechism in some such manner as is to be found in Dr. Stonhouse's *Sick Man's Friend*, as transcribed in Pages 98, 99, and 100, of this book.

your illness, gone through the Order of the Visitation of the Sick as prescribed by the Church, with such Prayers and Exhortations as I have thought needful and convenient, agreeably to that discretion which her Ministers are permitted to use on such occasions *; and having examined your Faith, of which you have made a solemn profession; and having inquired into the Truth of your Repentance which you declare to be hearty and sincere; and having assured you of God's forgiveness of your sins, if it be so; I now think it my duty to speak to you on the necessity of your receiving the Sacrament of the Lord's Supper: nor must I conceal from you the great sin you have committed in never [or, but seldom] having received it before; notwithstanding the excuses you may have deceived yourself with for neglecting this most necessary duty. God will, on your true repentance, forgive that, as well as the other sins which you have been guilty of; but you must pray that he would give you grace for the time to come, should it please him to raise you up from your bed of sickness, to take all opportunities of complying with your dying Saviour's command to *do this in remembrance of him* †.

* Sixty-seventh Canon. † Luke xxii. 19.

This

This Sacrament is not to be administered hastily to a sick person; that is, not till he has been informed very particularly concerning the *meaning* of this ordinance, and the *ends* for which it was appointed; what this Sacrament *obliges* Christians to, and the *benefits* they may expect from it; with what *dispositions* a Christian should come to it, and the great *sin* of despising it *.

Too many are apt to consider it as a kind of charm, and "as a passport on the road to Heaven, which they expect will answer their purpose at once †;" and that, if they receive the Sacrament *but once* in their lives, which they intend to do at the end of them, they shall sufficiently comply with their Saviour's injunction to *do this in remembrance of him.* But this is a most fatal delusion! and it is the opinion and practice af some Clergymen, not to administer it to such sick persons, as have never received it, when they were in health.

I do not however say, that I will not administer it to you, if you are heartily sorry that you never did receive it, [or, but seldom] and are now desirous of re-

* shop Wilson's *Parochialia*, Page 58.

† r. Stonhouse's *Sick Man's Friend*, Page 98.

ceiving it, after I have explained to you the nature, end, and design of that Sacrament in this and some future Visits.

In order to which I mean to read to you at different times, by little and little, as you may be able to attend to me, " A Short and Plain Introduction for the better understanding of the Lord's Supper, with the necessary Preparation required," written by one of the best men, I believe, that ever lived *: and I pray God to give you understanding, that you may be thoroughly convinced of your sinfulness in having neglected it, and be duly prepared to receive it, when I shall think proper to administer it to you.

And now, my Christian *Brother*, I would begin to read to you the Introduction I have been speaking of; but as the exhortation I have just addressed to you, and the prayers in which I wish you to join with me, will have sufficiently engaged your attention for the present, if not wearied your spirits, I shall rather defer it till my next Visit, giving you my reason for reading it at all; which is this: By hearing it read over distinctly by me, I think you will be able afterwards to read it yourself with greater edification, than if

* Bishop Wilson.

I were

I were to desire you to read it first yourself.

At the end of every section there is a suitable prayer which I shall read after it; not by way of making it a *present* act of devotion; but that you may the more readily make it so, when you shall read it yourself, if you should be able to do so, after I have gone through the whole of it. If you should not be able then to read it yourself, I shall advise you to get some friend to read it to you, whom you may follow in the prayer after each section, and make it your own by saying heartily *Amen.*

And now that this Visit may not seem too tedious, I shall take my leave of you, as soon as I have prayed *with* and *for* you, in the manner in which I have before.

¶ *Here the Minister kneeling down with those who are attending on the Sick Person, may say:*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower;

Answer.

Answer. Fom the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy; give *him* comfort and sure confidence in thee; defend *him* from the danger of the enemy; and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life is ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name, turn from us all those evils which we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe

safe to give us for the worthiness of thy Son, Jesus Christ, our Lord. *Amen.*

¶ *Adding this,*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister shall say,*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of the Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his

countenance upon thee, and give thee peace, both now and evermore. *Amen* *.

* My reason for having the whole of these and some other prayers printed so often, was to prevent the Minister from being at all confused in the discharge of this important office by turning the leaves of the book backward and forward; but as I shall have occasion to introduce them again and again in the following pages, I must to save expence, recommend the use of them by reference to the pages in which they are to be found.

THE END OF THE FIFTH VISIT.

THE

THE SIXTH,

And some subsequent Visits.

¶ *On coming into the Sick Person's house the Minister shall say,*

Peace be to this house, and to all that dwell in it.

¶ *At this Visit the Minister may begin, and in his following Visits may continue to read* Bishop *Wilson*'s "Short Introduction," *having previously exhorted the Sick Person to join with him each time in prayer; for which purpose he may address* him *after some such manner as the following.*

I now wait on you my Christian *Brother*, to assist you in your preparation to receive the Sacrament of the Lord's Supper; and in order thereto, it is my intention now to begin to read to you according to the promise I made you at my last Visit, Bishop *Wilson*'s "Short Introduction" to it*, that you may the better understand the end and institution of

* It is advisable that those who use this book should have Bishop *Wilson*'s Tract bound with it.

that holy ordinance, and what preparation is required of you, before you partake of it. But before I begin, I exhort you, and those who are with you, to join with me in the following prayers.

¶ *Here the Minister, kneeling down, may say,*

Remember not, Lord, our iniquities, &c. *to the end of the prayer.* Hear us, Almighty and most merciful God and Saviour, &c. *as in pages* 8, 9, 10.

¶ *The Minister may then begin to read the* "Short Introduction," *the first section of which being much longer than either of the following, he may perhaps find it expedient to divide it into two or three, lest the Sick Person should not be able to attend to the whole at once: and when he has read as much as shall be proper according to his own discretion, or as the particular condition of the Sick Person shall allow, I recommend the following Prayers to be used before he leaves the sick chamber; having said the following or a few like words.*

I shall not read any more to you now lest I should tire you; but before I leave your chamber, we will again join in prayer:

A Prayer

¶ *A Prayer for a Sick Person who intends to receive the blessed Sacrament.*

Partly from the Clergyman's Companion, *page* 111, *and partly from Dr.* Dodwell's Sick Man's Companion, p. 192.

O thou infinite and eternal Spirit, from whom every good motion of our hearts proceedeth! who both quickenest the dead, and after thou hast given life, givest the increase: Increase, we beseech thee, the good seeds of grace, which thou hast sown in the heart of thy servant, by inclining *him* to receive the Sacrament of the Body and Blood of our Lord, in which thou art more immediately present, to illuminate the faithful, and to comfort and *refresh* all that are *weary and heavy laden with their sins.*

O cause thy face thus comfortably to shine upon thy distressed servant, who now intends to draw near to thee in this Sacrament, "which by the mouth of the well-beloved Son of God was appointed as a memorial of his chosen method of mercy, and of which all penitents have been as expressly enjoined to partake, as to forbear all farther immoralities. Give, we beseech thee, a due sense of the importance of this command to all who have not yet considered or observed it as they ought.

ought. In particular awaken this thy servant to a serious concern and contrition for this *his* great neglect, and let *him* place it in the number of those heavy sins, which require a distinct confession, repentance, and amendment. Let *him* resolve on an entire reformation in this as well as other particulars; and let *his* punctual attendance on thy holy ordinances hereafter testify *his* conviction of the guilt of *his* former neglect."

Help *him* now, O Lord, to fit and prepare *himself* for this holy Communion. Fill *his* soul with reverence and godly fear; with earnest desires and longing after divine life; with serious repentance for all *his* past offences, and hearty resolutions of living for ever after unto Jesus, who died for *him*. O let *him* meditate on *his* bleeding Saviour with a broken and contrite heart, which thou hast promised not to despise. Forgive *him* all that is past, and give *him* Grace for the future to live more soberly, righteously, and piously in this present world, if it shall be thy good pleasure to continue *him* in it, through Jesus Christ, our Lord and Saviour. *Amen.*

O Saviour of the World, &c.—The Almighty Lord, who, &c.—Unto God's gracious mercy, &c. as in pages 15 and 16.

THE END OF THE SIXTH VISIT *.

* ¶ *At the next, and some subsequent Visits before the Minister begins, and when he has done reading, he may use the Form of Prayer, as in this Visit, till he has finished the Introduction; for which if he can spare time from other duties, his visits may be repeated daily: after which, at the next Visit, he may address the Sick Person in some such manner as the following:*

Having, dearly beloved, &c. *(as in next page.)*

THE VISIT

Which is to follow, when the Minister has finished Bishop Wilson's "Short and Plain Introduction for the better understanding of the Lord's Supper."

¶ *After the usual salutation,*

Peace be to this house, and to all that dwell in it, *the Minister may begin thus:*

Having, dearly beloved, read to you the very excellent "Short and Plain Introduction to the Lord's Supper," with a view towards your better understanding the end and institution of that holy ordinance, I now request you, if you are able, to read it yourself, by little and little *, and to say devoutly the prayer which is at the end of each section †. But if you cannot read yourself, or your disorder is such that you are not able, let me advise you to get some friend to read to you at different times, by little and little, as I

* The Method here recommended to a Sick Person may be used by any one who is preparing to receive the Sacrament at church.

† The Minister will probably lend the Sick Person this Form of Prayer with the Introduction bound with it, as is before recommended.

did,

did, who may also read the prayer which is at the end of every section, so distinctly as that you may be able to repeat in heart, if not in voice, after him, and conclude it by saying sincerely, *Amen.*

And when you have proceeded to the end of the third section, either by yourself or your friend who will read to you, and have offered up the prayer which follows it, I advise you to put to yourself the questions which you will find in the Third Visit of this book in pages 43, 44, 45, 46, and 47. Consider yourself then as in the presence of God Almighty, who knows the very secrets of your heart; and when your conscience shall accuse you of having transgressed in either of these particulars, either by thought, word, or deed, you will do well, as is there recommended, to say, "*God be merciful unto me,* for I have offended in *this thing.*"

And when you have thus examined yourself, and confessed your sins unto God, in the best manner you can, (and God expects no more from you) say, with all the attention you can command, the "Prayer for Pardon of Sins" in the 117th page; or, if you have been a notorious sinner, that which is directed to be used by such in the 119th page.

After

After this I would have you read, or get your friend to read to you, the remaining sections of the "Introduction to the Lord's Supper," concluding each section with the prayer at the end of it.

When you have done this, you will, I trust, be able to say from your heart, which God alone can discern, that you truly repent of all your sins,—that you steadfastly purpose to lead a *new*, that is, a *christian* life,—that you have a lively faith in God's mercy through Christ,—that you have a thankful remembrance of the death of Christ,—and that you are in charity with all men. These are the qualifications which our Church requires in those who intend to receive the Sacrament of the Lord's Supper; which, if you have them, you may receive with comfort, and I shall not scruple to administer to you, after you have answered, to my satisfaction, some questions concerning the Sacrament, namely, what is required of those who are to receive it, and whether you are qualified in the manner our Church requires you should be.

And now, *Brother*, I will again leave you for a while to God, and to your own conscience; beseeching him to discover to you the charge that is against you; that you may know and confess your sins to God

God with all their heinous aggravations, and bewail and abhor the errors of your past life; that your sins may be done away, and your pardon sealed in heaven, before you go hence and be no more seen *.

But before I leave your chamber, I request you, and those who are present, to join with me in prayer.

¶ *Here all kneeling down, the Minister may say,*

Remember not, Lord, our iniquities, &c. *to the end of the prayer.* Hear us, Almighty and most merciful God and Saviour, &c. *as in pages* 8, 9, 10. *And then the Prayer for a Sick Person, who intends to receive the Sacrament, as in page* 85.

O thou infinite and eternal Spirit, &c. *concluding with the prayers that follow it,*

O Saviour of the world. &c.

The Almighty Lord, who, &c.

Unto God's gracious mercy, &c.

* Bishop Wilson's *Parochialia*, page 184.

THE END OF THE VISIT.

A VISIT

A VISIT

After the Sick Person has complied with what was recommended in the last, or former Visit.

¶ *After the usual salutation,*

Peace be to this House, and to all that dwell in it, *the Minister may begin thus:*

In my last Visit, or }
In a former Visit, } my Christian *Brother*, I desired that you would read, or get some friend to read to you, the "*Short Introduction to the Lord's Supper*," which I had at different times read to you myself. This I hope you have done as attentively as you could, and that you did also devoutly make use of the prayer which you found at the end of every section; and that you have examined your conscience, to find out what sins you had committed in thought, word, or deed, against God, your neighbour, and yourself; and that you have confessed the same to God: that you have prayed for pardon and forgiveness; and are firmly resolved, by God's grace, to forsake them for the time to come; and to lead a *new*, that is,

a *Christian* life, if it should please God to restore you to your health.

¶ *Here if the Minister should find that the Sick Person has complied with what he recommended, as well as his disorder would permit him to do, he nay proceed in some such manner as the following:*

You are now, I hope, convinced of the obligation which every Christian lies under, to receive the Sacrament of the Lord's Supper, and that you have grievously sinned against God in having lived so long without performing that duty at all *, which our Saviour commanded us to do, the night before he was crucified, in remembrance of him, and of what he did and suffered for us. Are you so convinced?

¶ *If the Sick Person should express such conviction, the Minister may say,*

Are you then desirous of receiving this Holy Sacrament on your Sick Bed?

And are you resolved to continue in the practice of receiving it, should it please God to restore you to your former health?

* Or more frequently; *as the case may be.*

¶ *If*

¶ *If the Sick Person should express such desire and resolution, the Minister may proceed thus:*

Such being your desire, and such your resolution, I think I may venture to administer the Sacrament to you at my next Visit, if you will desire two other persons, at least, to be here, to receive it with you.

But as you cannot be too particularly informed, as I have observed before, concerning the *meaning* of this ordinance, and the *ends* for which it was appointed; —what this Sacrament *obliges* Christians to, and the *benefits* they may expect from it;—with what *dispositions* a Christian should come to it, and the great *sin* of despising it, I wish once more to "put you in mind, that as they were in the *Jewish*, so there are in the *Christian* Church, two Sacraments."

"That the Sacrament of *Baptism* was ordained by Christ for admitting us into his Church upon certain conditions, which such as are baptized in their infancy are to perform when they come to age."

"And the *Holy Supper* he ordained, that Christians might have an opportunity of renewing their baptismal vows, which they are but too apt to forget, and of making

making their peace with God, when they had broke his laws, and desire sincerely to return to their duty."

" Now as Jesus Christ did *by his death* make our peace with God, *and obtain eternal redemption for all them that obey him*, we Christians, in obedience to his command, do keep up the remembrance of his death until his coming again, after this *solemn manner*:"

" First; as God is the King of all the earth, we offer unto him the best things that the earth affords for the life of man, namely, *Bread and Wine*, as an acknowledgement that all we have, whether for the support or comfort of our lives, is owing entirely to his bounty."

" The Bread and Wine being placed upon the altar, (by which they are sanctified, that is, set apart for holy uses) we then proceed to give God thanks for his Son, our Lord Jesus Christ, *who is the life of our souls*, after this manner:

" The Priest, by doing what Christ did, by *prayer and thanksgiving*, by breaking the bread, and pouring out the wine, obtaineth of God, that these creatures, become, after a spiritual manner, *the body and blood of Christ*, by receiving of which our souls shall be strengthened and refreshed, as our bodies are by bread and wine."

" For

" For all this is done to represent the death of Jesus Christ, and the mercies which he has obtained for us; to represent it not only to ourselves, but unto God the Father, that, *as the prayers and alms of* Cornelius *are said to have gone up for a memorial before God**, so this service may be an argument with his Divine Majesty to remember his Son's death in *Heaven*, as we do on *Earth*, and for his sake to blot out our sins, and to give us all an interest in his merits."

" After this we all receive the bread and wine (being thus made the body and blood of Christ) in token of communion with Christ our head, and with all his members."

" And that we may have a more lively sense imprinted upon our souls, of the *love* of God, and of the *kindness* of our Redeemer, and of the *benefits* he has by the shedding of his blood obtained for us, the Minister of God applieth the merits of Christ's death to the soul of every faithful receiver in these words: *Eat and drink this in remembrance that Christ died for thee, and that he may preserve thy body and soul unto eternal life* †."

I think now, my Christian *Brother*, after what has been read to you, and after

* Acts x. 4. † Communion Service.

what

what you have read yourself, you cannot but see, "That by joining in this Sacrament, we keep up the remembrance of Christ's death, *which is our salvation:*"

"We plead with God for pardon, for *his Son's sake*, after a way which his Son himself appointed:

"We are hereby more firmly united to Christ, our head, and to the Church which is his body:

"And lastly, we do hereby express our faith and hope of his coming again to reward his faithful servants."

"Now, these being duties of the greatest concern to Christians, it is no wonder that the Church, directed by St. Paul, very seriously exhorts all Christians to examine themselves for this Holy Ordinance; for if a Christian should presume to go to the Lord's Table, without knowing what he is going to do, without *repentance*, without *purposes of leading a Christian life*, without *faith in* God's *mercy* through Christ, without a *thankful heart*, and without *charity*, he will receive a *curse* instead of a *blessing* *."

And now, my beloved *Brother*, having, I trust, led you to a right understanding of the Lord's Supper,—why that Sacra-

* Bp. Wilson's *Parochialia*. Pages 58—63.

ment was ordained—and what is required of those who come to it,—you will allow me to ask you a few questions in the words of our most excellent Catechism:

1. *Do you repent truly of your former sins, and stedfastly purpose to lead a new life?*

"Cease to do evil: learn to do well." *Isai.* i. 16.

"Except ye repent, ye shall all perish." *Luke* xiii. 3.

Without sincere resolutions of leading a new and holy life, your repentance is imperfect, and will not avail.

You must pray daily for the help of the Holy Spirit, to enable you to keep these resolutions.

2. *Have you a lively faith in God's mercy through Christ?*

"Without Faith," says the Apostle, "it is impossible to please God: For he, who cometh to Him, must believe that he is, and that he is a rewarder of them, who diligently seek him." *Heb.* xi. 6.

"Ye believe in GOD, believe also in me," says CHRIST. *John* xiv. 1

It must be a *lively* Faith and *active:* it must work in you such an obedience to GOD'S commands, as CHRIST has enjoined in the Gospel.

Faith is necessary to salvation, because

the hope of sinners is entirely founded on the mercy of GOD through CHRIST, who sealed to us this mercy by his death.

2. *Have you a thankful remembrance of the death of* CHRIST?

"Ye are bought with a price, therefore GLORIFY GOD in your body and in your spirit, which are GOD's." 1 *Cor.* vi. 20.

You must be thankful, because the blessings promised in the Covenant of Grace, are so valuable, so necessary, and so freely given.

You should remember the death of CHRIST, as the means of procuring those blessings, with great gratitude and joy.

4. *Are you in charity with all men?*

"If GOD so loved *us*, we ought also to love one another." 1 *John* iv. 11.

You must be *in charity* with all men; that is, *love* all men; forgive those who have offended you; ask forgiveness of those whom *you* have offended; and make restitution to any whom you may have wronged. If you harbour malice and resentment in your heart, you are not in a *fit* state either to live or die *.

And

* It may here be asked perhaps, How can we love such as are notoriously bad, and use us very ill. I answer—We cannot but *resent* such usage; and God has planted in us resentment as one necessary means of preserving ourselves from farther injuries. "We may be angry, and yet sin not." *Ephes.* iv. 26.

And remember, that the *Sacrament* is given to you on a *supposition* that your *faith*

" We should consider such an one as *diseased in his mind*, and as an object rather of our compassion than of our hatred, and shew him the same compassion, as we should, if he had broken a limb, or was wounded in his *body*. We should moreover pray to God to heal his *spiritual* disease, to rescue him from the bondage of Satan, and to subdue in him the dominion of *sin*. We should beg of God to dispose us to a reconcileable, forgiving temper to *all* men, as *this* may qualify us for *his* forgiving Grace to *us*.

" But if it should be *farther objected* by the *injured*, that they have received such *very great* provocations from such or such a person, that they cannot *love* him, and are not *in charity* with him, and therefore are not in a fit state to receive the Sacrament; I hope to remove this objection by remarking that there are *two sorts of Love*.

" *One* is a Love of *Complacency* or *Friendship*, which disposes to *desire* and *delight* in the conversation of others. The *other* is a Love of *Benevolence* or *Compassion*, which prompts us to desire the good of others, and to endeavour on all proper occasions to promote it, even for our enemies.

" The Love of *Complacency* or *Friendship* is not due to *all* men, for we are to be as wise as serpents, and not to treat our enemies as our friends: This would be folly.

" But the Love of *Benevolence* or *Good-will* which prompts us to desire the welfare of *all* men, and to endeavour to contribute to it when we can, obliges us to be *just* to all mankind, and consequently to our enemies. You must be *faithful* in all your promises to them, and *just* in all your dealings with them; nor must you pretend to have the freedom

to

faith and *repentance* are sincere; and if this *condition* fail in you, the *action* of giving it you, though by the most exemplary Minister, and in the most solemn manner, will never *save* you.

¶ *After this, if the Sick Person be not too fatigued, the Minister may propose to read the following Prayers with him;*

Remember not, Lord, our Iniquities, &c. *to the End of the Prayer.*—Hear us, Almighty and most merciful God our Saviour, &c. *as in Pages* 8, 9, 10, and then the Prayer for a *Sick Person who intends to receive the blessed Sacrament.* O Thou infinite and eternal Spirit, &c. *as in Page* 85, *concluding with* O Saviour of the World, &c.—The Almighty Lord who, &c.—Unto God's gracious Mercy, &c. *as in Pages* 15 *and* 16.

THE END OF THE VISIT.

to falsify and tell lies, or to raise false or slanderous stories even of your *enemy*. Thus by a *Love* of *Benevolence* you are obliged to be in charity with *all* men.

"Distinguish *thus* between these *two* sorts of Love, and all your *objections* against receiving the Sacrament on account of your dislike to those who use you ill, will at once be removed."—Dr. Stonhouse's *Sick Man's Friend*, Pages 101, 102, 105.

¶ *At the next Visit—the next, or any more suitable Day—the Minister may proceed to* The Communion of the Sick *according to the Form prescribed* in The Book of Common Prayer*.

After the Minister has finished these Visits in the manner I have presumed to recommend, or in any other more agreeable to his own ideas of discharging this important duty, he will most probably feel himself disposed to continue, as the Sick Person most likely will be to receive his Visits, either till his recovery or decease; and *that* even if the illness should be of very long continuance. In which case the Minister may gain much information and assistance, (and I hope he will pardon me for the hint) from the authors whose names I have already had, and shall have further, occasion to mention. In Dr. Stonhouse's "Sick Man's Friend," he will find helps for conversation with the Sick under various circumstances.

* I recommend to the Sick Person, and to any other who is about to receive the Sacrament of the Lord's Supper, Bishop Wilson's "Office of the Communion, with proper Helps and Directions for joining in every Part thereof, with Understanding and Benefit." "The Short and Plain Introduction," &c. may be purchased separate from, or with the Office of the Holy Communion, &c."

In

In "the Clergyman's Companion in Visiting the Sick," and in Dr. Dodwell's "Sick Man's Companion," are much useful information, and many very excellent prayers. With such aids as these authors afford, and others whom the Minister's own judgment will lead him to consult, he will be able to continue his Visits, with great comfort to the Sick Person, and much satisfaction to himself. And if he should be desirous of consulting more writers on this subject, than I have here referred him to, he will find at the end of Dr. Stearne's "Tractatus de Visitatione Infirmorum," many valuable books enumerated, "*quos*, says the Doctor to his reader, *de modo adjuvandi infirmos possis, nisi fallor, cum fructu consulere; si, quæ leviter in transcursu attingantur, tu fusius explicata volueris.*

APPENDIX.

SHOULD any Clergyman so far approve of this little book, as occasionally to make use of it; he may sometimes find it expedient to leave it with sick persons whom he may be called to visit, and also to provide for them such prayers as may be profitably used by them during their sickness.

With submission therefore to the better judgment of those of my brethren who are more conversant in this important duty, and from their own experience have furnished themselves with better means of discharging it—with an earnest desire at the same time to facilitate to my younger brethren a duty, which at first they are too apt to shrink from, not so much from an unwillingness to enter upon it, as from a fear lest they should too imperfectly discharge it, I have here subjoined a few general prayers for the use of the Sick, taken from different books, referring the Ministers who visit them to the authors themselves for more particular

particular ones; which, in the course of their ministry, they will find it necessary to consult if they are desirous of discharging the duty to the comfort of those they visit, and to the satisfying of their own consciences: which they certainly will be, if they reflect with due seriousness on the great importance of it.

What I here offer to the perusal of my clerical brethren, is intended rather as an introduction to the duty, than a complete method of carrying it on from the beginning to the end of sickness: for particular cases will arise in visiting the Sick, as well as in other affairs, to which general rules will not always be applicable. The faithful pastor will carefully watch these, and endeavour to provide himself, as experience will teach him, against all emergencies, and be prepared with suitable prayers either to use with the Sick, or for the Sick to use themselves.

Should the foregoing division of the "Order for the Visitation of the Sick," into Four Visits, render the duty more easy, or the following Prayers at all contribute to the satisfaction of the Minister in putting them into the hands of the Sick, or to the Sick themselves in the use of them, it will very much contribute to mine, in having been in the least degree

instrumental towards either. But if, as many more copious instructions on the subject are to be met with, my attempt should be thought needless, and but little or no good should arise from it, either to the visiting Minister or to the visited Sick, I shall at least enjoy the secret pleasure of having failed in a work of great importance, undertaken with a consciousness of inability to execute it so completely as it ought to be, but at the same time with an earnest desire to facilitate the difficulties of the Minister, and to promote the spiritual welfare of the Sick: a motive, which I trust will at any rate secure me from censure, as it may put it into the minds of those who are better qualified, to execute it more correctly, if it should appear to them, that the method in which I have proceeded is at all desirable, and capable, as it undoubtedly is, of improvement.

THE following Prayers may occasionally be used by Sick Persons during their illness: or, if they are too weak, by a friend. If in the absence of a Clergyman, a sick Person should desire any friend to pray with *him*, he may use either of the three following Prayers as a proper introduction to his Devotions.

A general Prayer for the acceptance of our Devotions for the Sick, taken from "The Clergyman's Companion for visiting the Sick." *Page* 81. *Edit.* 1783.

I. O LORD, it is a great presumption that one sinner should dare to recommend another to thy divine majesty. And who would not fear to undertake it? But thy commandment it is, "That we "should pray for the sick members of "thy church, and mourn with them "that mourn." And thou hast promised that thou wilt receive our prayers thus made.

And now, behold, O Lord, we who are no ways meet, but unworthy, utterly unworthy, to ask for aught for ourselves, charity and compassion so binding us, are

enforced to become suitors to thee for others, even for this thy servant, now afflicted by thee. Of thee we hope; of thee we desire; to thee we pray, in the most meek and humble manner, and even from the bottom of our hearts. O Lord, that which thou mightest justly deny to our unworthiness, deny not, we beseech thee, to thine own gracious goodness. O Lord, forgive us our sins; O Lord, forgive us our sins, our great and grievous sins, oft and many times committed, long and many years continued; so that we may be meet to pray for others, and our prayers be made unto thee in an acceptable time.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

II. *A second Prayer for the acceptance of our Devotions; taken from Dr. Dodwell's* " Sick Man's Companion." *Page* 79. *Edit.* 1768.

O Lord, we address thee in pursuance of thy own most gracious permission and command, in behalf of this thy afflicted servant. We are truly sensible of our unworthiness to ask any thing for ourselves, and presume to no merit in recommending a sinner like ourselves to thy mercy. But thy direction is, " That we should " pray for the sick members of thy " church, and mourn with them that " mourn." In discharge therefore of our duty to thee, in a just compassion to the sufferings of our distressed neighbour, and under a sense of our own ever perilous and uncertain state of life, we desire to join in imploring thy mercy and relief for this suffering partaker of our nature, and of our religion. We desire to pray with truth and sincerity, with trust in thy mercy, and resignation to thy providence. We desire to pray for *him* and for ourselves; for whether in sickness or in health, we ever stand in need of thy protection and grace. Continue us in, or restore us to, a sound state of mind and body,

body, and a sincere desire of serving thee with all our faculties. Confirm us all in a christian faith and christian practice: pardon our sins that we may become acceptable petitioners to thee: and hear and accept the petitions which we now offer in *his* favour, for the sake and through the merits of our Saviour Jesus Christ. *Amen.*

III. *A third Prayer for the acceptance of our Devotion, taken from Dr. Stonhouse's* "Sick Man's Friend." *Page* 176. *Edit.* 1788.

We who are dust, and to the dust must return, adore thee, O Lord God Almighty, for thou *deservest* all possible adoration. Thou hast strictly charged us to take *heed*, that we draw not nigh to thee with our lips, while our hearts are far from thee. Thou hast assured us, that thou wilt *exalt those only who abase* themselves, and give grace *only to the humble*. Thou art of purer eyes than to accept our prayers, unless they are offered up in sincerity and in dependance on the mediation of Jesus Christ the righteous, the advocate, and the propitiation for our sins. Now therefore, may we have grace

grace to lift up our hearts to thee with sincerity, reverence, lowliness of mind, and a lively faith in Christ, that so our worship may be acceptable to thee our God, comfortable to *ourselves*, render us patient in sickness, and examples to all about us, and promote our fitness for thy kingdom of glory and immortality, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer in the beginning of sickness.*

From Bishop Kenn's Manual, Page 129. Edit. 1781.

O heavenly Father, who in thy wisdom knowest what is best for me, glory be to thee.

Lord, if it seem good in thy sight, divert this distemper from me, which I now feel seizing on me, that I may employ my health to thy glory, and praise thy name.

But if thou art pleased it should grow on me, I willingly submit to thy afflicting hand; for thou are wont to chastise those whom thou dost love; and I am sure thou wilt lay no more on me than thou wilt enable me to bear. 1 *Cor.* x. 13.

I know, O my God, that thou sendest this

this sickness on me for my good, even to humble and reform me; O grant it may work that saving effect in me.

Lord, create in me a true penitent sorrow for all my sins past, a stedfast faith in thee, and sincere resolutions of amendment for the time to come.

Deliver me from all frowardness and impatience, and give me an entire resignation to thy divine will: O suffer not the disease to take away my senses, and do thou continually supply my thoughts with holy ejaculations. Lord, bless all the means that are used for my recovery, and restore me to my health in thy good time; but if otherwise thou hast appointed for me, thy blessed will be done. O wean my affections from all things below, and fill me with ardent desires after heaven Lord, fit me for thyself, and then call me to those joys unspeakable and full of glory, when thou pleasest, and that for the sake of thy only Son Jesus, my Saviour. *Amen.*

¶ *Ejaculations in time of sickness.*

From the same. Father, if it be possible, remove this cup from me; nevertheless not

not my will, but thine be done. *Matt.* xxvi. 39.

Trouble and heaviness have taken hold upon me: but my sure trust is in thee, O Lord!

Forsake me not, O my God, when my strength faileth me; haste thee to help me, O Lord God of my salvation. *Psal.* xxxviii. 21, 22.

Lord, teach me so to number my days, that I may apply my heart unto wisdom. *Psal.* xc. 12.

Deal thou with me, O Lord, according to thy name; for sweet is thy mercy.

Lord, what is my hope! Truly my hope is even in thee.

O my soul, tarry thou the Lord's leisure: Be strong, and he shall comfort thy heart, and put thou thy trust in the Lord.

Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

In my Father's house are many mansions; and thou, Lord Jesus, art gone before to prepare a place for us, that where thou art, we may be also. *John* xiv. 2.

Lord, be merciful to me, a sinner.

O Lord God, we must all appear at the last day before thy judgment seat: O cleanse me from my sins, that I may be found

found blameless at the coming of the Lord Jesus.

As the day goeth away, and the shadows of the evening are stretched out; so passeth away my life, even like a vapour, that appeareth for a little time, and then vanisheth away. *James* iv. 14.

Eye hath not seen, nor ear heard, nor the heart of man conceived, the good things which God hath laid up for those that love him, Lord, do thou therefore enflame my soul with thy love. 1 *Cor.* ii, 9.

I know, Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled. *Psal.* cxix. 75.

O heavenly Father, my hope is wholly in thy mercy, and in the merits and sufferings of my Saviour: O! for his sake forgive and save me!

To these, and the like ejaculations, which the sick person may gather *himself*, *he* may now and then read a *psalm himself*, or have one read to *him*, as particularly the 23d, or 25th, or 27th, or 51st, or any other that doth best suit his condition. —*Bp.* Kenn.

¶ *A short Prayer which may be used by one who is sick, for a blessing on the medicines he is taking.*

O Lord without whom all our endeavours are but vain, give thy blessing to this, and all other means, which I am now using for my recovery; and, (if it be thy blessed will) make whatever I take or do, so essential to that end, that I may live and be an instrument of thy glory, and better prepared than I now am, for the coming of my Lord and Saviour Jesus Christ. *Amen.*

¶ *A Prayer for repentance in sickness.*

I.

From A New Manual of Devotions.* Page 269. Edit. 1778.

Righteous art thou, O God, in all those pains and sorrows, which thou hast brought upon me: I receive my sickness as the chastisement of

* In this excellent book, which I hope and believe is in the hands of many people, there is "An Office for the Sick," which I recommend to the use of those whom it may please God to visit with illness.

a sinner,

a sinner, and am willing to bear correction for my sins, that I may be thereby reclaimed from them.

But, O Lord, correct me not in thine anger, lest thou bring me to nothing: judge me not according as my sins have deserved, but as my weaknesses can bear, and as thy compassions are wont to mitigate thy judgments. And oh! let my sickness work in me a true repentance, and prove a happy means to reclaim me perfectly from all the sins which I have formerly committed, nor to occasion my committing more; and to confer that rest and peace upon my soul, which is now denied to my body.

All which I humbly beg for our dear Lord and Saviour Jesus Christ's sake. *Amen.*

II.

Thou smitest me, O gracious Lord, that thou mayest cure me; and punishest me, that thou mayest amend and reclaim me. My sins have justly deserved these sorrows; and I know assuredly that thou wilt bring infinitely worse upon me, unless I prevent the same by a timely and sincere repentance.

Help me therefore, O my God, to search

search out my sins, and to discover every accursed thing; and when I see them, let me renounce them all. Let thy love cause me to hate every evil way, and make my resolutions against sin honest and sincere, and my care to fulfil the same vigilant and patient. If thou shalt be pleased to continue me any longer in this world, grant that all the remainder of my days may be one continued course of reforming my past errors, and of devoting myself entirely to thy service.

Lord, cure my folly by this my misery, and teach me by the loss of my bodily ease, to purchase the blessings of true repentance, and the comfortable hopes of thy merciful acceptance thereof, through the merits of our dear Lord and Saviour Jesus Christ. *Amen.*

¶ *A Prayer for pardon of sins.*

From Mr. Kettlewell's *Office for the Penitent.* Page 29. Edit. 1794.

O holy and most merciful Father, spare me, thy poor sinful, but repenting creature. Spare me, good Lord, spare me, and let me not perish in my sins, now I am heartily troubled and sorry for them; but through thine infinite mercies find pardon of the same.

I am

I am a sinful person, O Lord; but thou, O blessed Jesus, art "the Saviour "of sinners." 1 *Tim.* i. 15. And thy coming into the world was "to call sinners to "repentance." *Matt.* ix. 13. Lord, I come, and repent at thy call; cast not me and my repentance away from thy presence.

I have gone astray, and am very defective in my return home, through the frailty of my flesh. But thou, gracious Lord, considerest our frailties. "Thou "knowest our frame, and considerest "whereof we are made." *Ps.* ciii. 13. O be not "extreme to mark mine offences," *Ps.* cxxx. 3. nor to exact rigours in my repentance of the same; but for Christ's sake make me all needful and favourable allowances.

Now I have found the way to thy fear, let me find the comforts of thy mercy. I have a truly "contrite heart, O Lord, despise it not." *Ps.* li. 17. "My spirit "is broken, and trembleth at thy words; "O Lord, revive it." *Isa.* lxvi. 2. &c. It is heavy laden, and weary with my sins; O my God, give it ease from the same. *Matt.* xi. 28. "Pity me, O "Father, as a father pitieth his own "children." *Ps.* ciii. 14. Receive me, as the offended father did the returning prodigal,

prodigal, *Luke* xv. Though I was lost yet now by the blessing of thy grace, I am found again. *Verse* 32. O welcome thy lost sheep, when it returns home. *Verse* 4, 5, 6. And let there be joy in heaven on the repentance of me a lost sinner. *Verse* 7. 10. " O let the blood " of Jesus cleanse me from all my sins." 1 *John* i. 17. Let his intercession for me in thy presence make my peace, and appease thy wrath. Shut not thine ears against the voice of his blood, nor be deaf to his mediation; but hear him, my advocate for my pardon. And let me find the forgiveness of all my sins, that thy troubled and trembling servant may have peace, and thou mayest be sought unto and found, and served by sinners, who will return unto thee, in hopes of thy grace and pardoning mercy, through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *A Prayer which may be used by* a *notorious sinner, who has deferred* his *repentance till within a short time before* his *death.*

Almighty

¶ *A Prayer for trust in God in sickness.*

From "A New Manual of Devotions." *P.* 272.

O Almighty God, our only help in time of trouble, look with pity and compassion upon me, now under thine afflicting hand. Be thou my stay and confidence under all my sorrows and afflictions, and suffer me not to sink under the weight of them, through any dejections or faintness of spirit.

Give me such an entire trust and confidence in thy mercy, through the merits of my dear Redeemer, that I may cast all my care upon thee, and with chearfulness commit myself into thy hands, assuredly believing that all things shall work together for good to them that love thee. And, O Lord, grant that I may be found such an one, as through thy great mercy may be entitled to the benefit of thy gracious promises. Make me willing and ready to yield to thy wisdom, and to prefer thy will before my own; to be contented to bear what thou pleasest, and to be eased of my burden in thy time, which is always best.

But, O Lord, however thou art pleased to deal with my body, yet spare my soul,

I beseech thee, and deliver it from the bitter pains of eternal death. O take me not out of this world, till thou art reconciled unto me, and hast fitted me in some measure for thy heavenly kingdom. Grant, O Lord, that whether I live, I may live unto thee; or whether I die, I may die unto thee; so that living and dying I may be thine through Jesus Christ, my ever blessed Saviour and Redeemer. *Amen.*

¶ *A Prayer to be used by a Sick Person Morning or Evening, or at any other Time that* he *shall find* himself *disposed for Prayer.*

From Dr. Stonhouse's "Sick Man's Friend." Page 224.

Adoration.] O Lord God Almighty, I am fearfully and wonderfully made, and all my powers of body and mind were produced, and are supported by thee, "Thou killest "and makest alive, thou woundest and "makest whole."

Confession and Petition for Pardon.] I humbly own and reverence thy hand in my *present* affliction. I acknowledge that thou art righteous in all that befals me;

comfort, that I may improve it diligently by conversing with thee and my own heart, in *meditation* and *prayer*, and be capable of enjoying the blessings which thou art pleased still to grant me.]

me *this night* such refreshing rest, that I may be better able to discharge the duties, and bear the burdens of *another day*, if thou art pleased to indulge me with it. If my eyes are kept *waking*, may my meditations on *thee* be comfortable, and useful to me.]

Pity my weakness, merciful and heavenly Father, and hear my imperfect *petitions*, through our Lord Jesus Christ, who was once "a man of sorrow," and is still "touched with the feeling of our infirmities;" to whom "as our merciful high-priest," be glory for ever and ever. *Amen.*

¶ *A Prayer in short Paragraphs which may be used by a Sick Person, either in one Prayer or separately, as they are independent of each other.*

From Dr. Stonhouse. Page 226.

Submission and Confession.] Almighty God, the Father

Father of our Lord Jesus Christ, I adore thee, as the wise and gracious governor of all thy creatures, and the sovereign Disposer of all events.—I acknowledge *thy* hand in the afflictions under which I now labour; and confess that they are *far less than mine iniquities have deserved.*—May I have wisdom and grace to improve the afflicting stroke of thy rod, and discern HIM, who hath appointed it; and though *this calamity is not joyous, but grievous; may it hereafter bring forth in me the peaceable fruit of righteousness. Amen.*

Thanksgiving.] I thank thee, O Lord for all the accommodations, refreshment, comfort, and help I enjoy. May thy blessing attend all my friends for their good offices to me in my present afflictive circumstances, and mayest thou direct and prosper all their endeavours for my good. *Amen.*

Prayer for Improvement in Sickness.] Grant, O Lord, that I may search and try my ways, and again turn unto thee.—May I improve the leisure of such a state as this, to examine my own heart; and may I be led to form a right judg-

ment of myself!—If I am yet an unreformed sinner, discover to me, I beseech thee, my danger and my misery; and give me by thy renewing spirit an unfeigned repentance towards God, and a true faith in Christ, that I may turn from every sin, and devote myself for ever to thy service.—If I am already in a state of acceptance with thee, strengthen, I beseech thee, all my graces more and more, and subdue all the remainders of sin in my heart; and particularly teach me righteousness by those things which I now suffer. *Amen.*

Prayer for Improvement of present Advantages.] Graciously assist me, O God, that I may religiously improve all the advantages I enjoy: May I carefully read thy word, thankfully receive the admonitions of the Minister who visits me, heartily join his petitions, and devoutly remember my Saviour's death, especially at the sacrament; and may all I now suffer, lead me to reflect on the evil of sin, and on the love of Christ manifested in those sufferings, which he endured for my sake. HE went about doing good: May I, when I have any such opportunity, embrace the occasion with readiness and thankfulness. *Amen.*

Prayer

Prayer for Success and Support] Lord, if it be thy heavenly will, (for without thy concurrence, vain is the skill of the most judicious physician) give success to the means employed for my recovery, and restore me to health, comfort, and usefulness again: nevertheless, if thou seest fit, in thine unerring wisdom, to deny my request, "*Thy will be done.*" "Support me under the most incurable evils, "and grant that I may not think it long "to wait thy leisure, who hast condescended so long to wait for the return of "a sinner.—Let me see love in thy rod, "as well as justice in all thy dealings; "and while my *outward man* decayeth, "may the *inner man* be renewed day by "day." *Amen.*

For an easy and happy Death.] O Lord, if thou art pleased that this visitation shall be a sickness unto "death," and that now I must die, prepare me for that important hour; give me an easy and comfortable passage out of this life, and take me into thy heavenly presence, where sin and sorrow shall be no more. This, and whatever else thou seest necessary or expedient for me, I beseech thee to grant, for the sake of Jesus Christ my Lord; into whose hands I desire daily to commit my spirit; and to whom, with

thyself and the Holy Ghost, I would ascribe everlasting praises. *Amen.*

¶ *A Prayer to be used* by *one who is dangerously ill, if* he *be able; if not,* with him, *by some one who attends* him.

From "The Clergyman's Companion." Page 101. *O Almighty* God, *gracious and merciful, and long-suffering, whose compassions fail not;* Look down, I beseech thee, upon the low and distressed state of me thy servant, now lying in the extremity of sickness. The harder my illness presses upon me, the louder does it call upon thee for help. O be merciful therefore unto me according to the necessity of my case, and according to the multitude of thy tender mercies in Jesus Christ. Rebuke the distemper, that it prevail not over me unto death, but turn its malevolent aspect into a joyous expectation of life. In as great danger as I am, yet if thou wilt, O Lord, thou canst make me whole; if thou speakest the word, it shall be done. In submission therefore to thy most wise and good disposal of all things, I beg this mercy at thy hands, that thou wouldst let *this* bitter *cup pass away* from thy

thy servant, and cause *a way for* me *to escape* out of this dangerous condition. *O spare me a little, and my soul shall live.* Hear me, O merciful Father, for the sake of thy Son Jesus Christ. *Amen.*

¶ *A Prayer to be used* by *a Sick Person near death for divine support, if he is able; if not,* with him, *by some one who attends* him.

From the "Visitation Office:" *And from* Dr. Stonhouse. P. 221.

O Father of mercies, and God of all comfort, my only help in time of need, I thine afflicted servant, now lying under thy hand in great weakness of body, fly unto thee for succour. Look graciously upon me, O Lord, and the more the outward man decayeth, strengthen me, I beseech thee, so much the more continually with thy grace and holy spirit in the inner man. Give me unfeigned repentance for all the errors of my past life, and stedfast faith in thy son Jesus, that my sins may be done away by thy mercy, and my pardon sealed in heaven, before I go hence, and be no more seen. I know O Lord, that there is no work impossible with thee, and that, if thou wilt, thou canst even yet raise me

up, and grant me a longer continuance in this world. But forasmuch as in all appearance the time of my dissolution draweth near, so fit and prepare me, I beseech thee, against the hour of death, that after my departure hence in peace and in thy favour, my soul may be received into thine everlasting kingdom, through the merits and mediation of thy Son Jesus Christ. *Amen.*

¶ *A Prayer for assistance at the hour of death.*

From Nelson's "Companion for the Festivals and Fasts:" *under Easter Eve.*

Strengthen me, O God, in my last agonies, and as my strength decayeth, let my pains wear off. But when my strength faileth, let not my faith fail; even in death enable me to trust in thee. Deliver me from all violent disorders of a troubled fancy, or painful delusions of my ghostly enemy. Oh! let him not be able to disturb or terrify me, or any way prevail against me. Have me in thy custody, O holy Father! for *nothing can take me out of thy hands:* give thy holy angels charge to stand about me, to guard and receive my poor soul at my departure, and to conduct and carry it to the

the blessed receptacles of rest and peace. If it be thy gracious will, O Lord, make my pains short, and my death easy; at least not extremely tedious or grievous to me. But if thou hast otherwise ordered, thy blessed will be done: only give me patience to bear them, and at thine own time make my death my passage to a joyful resurrection to a blessed and eternal life, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for a Sick Child.*

From the Visitation Office. O Almighty God and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness; visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: or else receive *him* into those heavenly habitations, where the souls of them that

that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A commendatory Prayer for a Sick Person at the point of departure.*

From the Visitation Office. O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *Brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and

other

other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in mind, or in conscience.*

From the Visitation Office. O blessed Lord, the Father of mercies, and the God of all comforts; we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal

heal all *his* distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace through the merits and mediation of Jesus Christ our Lord. *Amen.*

¶ *A Prayer to be used by a Person who has been dangerously ill, and is now in a state of recovery.*

From Dr. Dodwell's "Sick Man's Companion:" *Page* 229. *Edit.* 1788.

O gracious God, who joinest mercies to thy judgments, and hast heard and in some measure granted the petitions which have been offered to thee in behalf of me thine unworthy servant, let me now join my praises to my prayers, beseeching thee to hear and accept them. Thou hast already graciously delivered me from the extremity of that illness, of which lately so great apprehensions were entertained, and I desire now to bless thy holy name for this thy great goodness to me. Fill my heart, O Lord, I beseech thee, with a due sense of this thine

thine *unexpected* blessing, and let me shew forth thy praise not only with my lips, but in my life. But let not this exaltation of my hopes heighten into any presumptuous confidence of my security, and suffer not the thought of my lessened danger to lessen the warmth of my devotion to thee. Grant that the state of my mind may continue the same in the expectation of health as in the apprehension of dissolution, and that thy will may be mine in every state and condition of my being. Yet with this resignation to thy wisdom, I humbly pray thee to perfect my recovery, and to restore me to my former enjoyment of health and comfort. Grant this mercy speedily, or grant me patience to wait thy good time, and bless me securely with it in the end. Let no impiety of thought, word, or deed, in me, prevent or delay the blessing, but fit me for the reception of every divine favour by a holy resolution to make a right use of it. Confirm these good purposes in me for the sake of our Saviour Jesus Christ. *Amen.*

¶ *A Prayer which may be used by a Person who is recovered from sickness.*

Hav

From Dr. Stonhouse's "Sick Man's Friend," *Page* 240.

Has God mercifully restored *you to health? Surely you cannot doubt the* obligations *you lie under to be* thankful *for it. Shocking indeed that out of* ten *lepers cleansed, only* one *should return to give glory to God.* Luke xvii. 17. *But take care that you follow not the example of the* nine; *for instances of such ingratitude are too common.* After recovery *therefore use the following or some such Prayer.*

Most gracious and merciful God, the fountain of life, I return thee humble and hearty thanks for having spared the life of thy servant. I adore thee, as the author of my *cure*, and praise thee for the *success* thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou hast condescended to hearken to the prayer of so sinful a creature, may I call upon thee as long as I live. Being made *whole*, may I go away and *sin no more*, lest a worse thing come unto me. Having known the bitterness of affliction, may I *pity*, and endeavour to relieve those who labour under it:

it: And may I never forget my obligation to thee, and all the kindness of those about me, whom I humbly recommend to thy continual kindness and everlasting favour, through Jesus Christ our Lord and only Saviour. *Amen.*

And here I think it not unseasonable to recommend to those who are recovered from sickness, to read a very excellent tract, intituled "Serious Advice to a Person recovered from Sickness," by the Right Reverend Father in God, Edmund Gibson, D. D. late Lord Bishop of London, to which is subjoined "A Thanksgiving after Recovery."

A short form of Questions which may be put to one who is at the point of death. Taken from Anselm, *by* Dr. Stearne.

Q. Brother, are you glad that you die in the Christian faith? A. I am.—Q. Do you confess that you have not lived so well as you ought to have done? A. I do.—Q. Do you confess that you have lived so wickedly, as to deserve eternal punishment? A. I do.—Q. Are you sorry that you have so lived? A. I am.—Q. Are you determined to correct and

and amend your life, if you should live any longer? I am.—Q. Do you believe that Jesus Christ, the Son of God, was born of the blessed Virgin Mary?—Q. Do you believe that Jesus Christ, the Son of God, died for you? A. I do.—Q. Are you thankful for these benefits? A. I am.—Q. Do you believe that you cannot be saved but through his merits? A. I do.——Which being done, let the sick man say three times, O Lord, Jesus, Into thy hands I commend my spirit.

Another Form of Questions for the Visitation of the Sick, somewhat larger, taken from Laud's Summary of Devotions, *by* Dr. Stearne.

Do you think

1. That no disease or calamity happens to any one by chance or without cause?

2. But that it is sent upon him by God, without whose providence no one is afflicted with illness?

3. And that God is too wise to suffer any thing to happen, but when it is expedient?

4. Therefore that it is expedient to you to suffer the sickness or calamity which God has now sent upon you?

5. More-

5. Moreover, that God has a fatherly regard for us; but that whether a father indulges or chastises, he is still a father; and that he does not shew less, perhaps a greater love, when he chastises, than when he indulges?

6. That he has long given you good things, and now gives you evil things; yet not even these evil things, but to the intent that they may work out greater good for you; namely, that you may return to him?

If so; in this instance submit your will to the divine will, a sacrifice of all (after that of Christ) most acceptable unto God.

Do you confess

1. That you have not lived so well as you ought to have done? Nay, that you have lived wickedly, and that you have often and heinously sinned?

2. Is there any sin over and above the rest? Or are there any sins which burden your conscience, so that you stand in need of the benefit of particular absolution?

3. Have you any scruple about those things which relate to Faith or Religion?

4. Do you reflect on the past years of your life in the bitterness of your soul?

5. Would you wish to feel a greater bitterness for them, than you do? and should

should you rejoice if you did? and are you grieved that you do not?

6. Do you desire to have those things which you are ignorant of, or have forgotten, made clear to you, that you may repent of them? and are you sorry even for that which you are either ignorant of, or have forgotten?

7. Is it your determination, if you shall live, to judge and to punish yourself for what you have done amiss?

8. Is it your determination, if you shall live, to amend your life, and to avoid the temptations to those sins which you have hitherto committed?

9. Do you religiously and faithfully promise this?

10. And do you desire freely to be put in mind of this promise?

Do you believe

1. Those things which are in the Creed of the Christian Faith, once delivered to the saints?

2. That you cannot be saved, unless you believe them?

3. Are you glad, and do you thank God, that you were born in this Faith, have lived, and now shall die in it?

4. Is it your desire, and are you willing, that we should in your name humbly beseech

seech God, that this Faith in him may not fail you, and especially not in the very moment of death?

5. Do you desire also, that the fruit of this Faith, and especially of the death of Jesus Christ, however it may have failed in your life, may not fail in death?

6. If your senses should be affected, or pain and weakness should have such an effect upon you, as to cause you to utter any thing against religion or its precepts, would you have it considered as a thing not said? and do you renounce such things, as if they were not yours?

Do you forgive

1. Those who have in any manner offended you, as you would be forgiven yourself?

2. Do you pray to God to forgive them likewise?

3. Do you remit to them that satisfaction to which they are bound on account of those things, by which they have injured you either by word or deed?

4. Would you have it signified in your name to those who have offended you, that you have forgiven, as far as lies with you, all their offences?

5. And would you have forgiven them, if their offences against you had been greater and more in number?

6. Should

whom they may have recourse, and from whom they may receive much information and assistance in qualifying themselves for the due discharge of so solemn a service. In them they will find helps and directions for, I had almost said, every possible case*; and their own experience will in time make the observations of others so much their own, that they will feel themselves grateful for whatever was the cause of bringing them acquainted with authors who have been so serviceable, as many of them have been, in supplying the deficiencies which cannot but be observed in the form which our church has appointed to be used.

But perhaps these deficiencies were intended by the compilers of our Liturgy; who thinking it impossible to appoint a form which would comprehend every possible case, have therefore left it to the discretion of Ministers to provide such prayers, and use such exhortations as they

* The young Clergyman who uses this book, I trust, will not be displeased, if I hint to him the propriety of having some blank leaves bound with it, in which he may transcribe such prayers from different authors, as he may have occasion to use. It may prevent the inconvenience, as well as the confusion which is sometimes occasioned by it, of turning over the leaves of two or three books at the same visit.

" shall

POSTSCRIPT.

I cannot send forth the foregoing pages without again intreating the candour, and deprecating the censure of my elder brethren, who in the discharge of the duties of their ministry, have had experience in, and studied the best method of performing this, the most important of all, the Visiting of the Sick: for, as I have before observed, they have no doubt provided themselves with suitable prayers either to use with the Sick, or to recommend to them for their private use: to these it would be presumption in me to point out what are most proper to be selected from writers on that subject. But perhaps I may be entitled to a small share of acknowledgment from my younger brethren, who will here find exhibited to them not only a form—or if not a form, a pattern to be improved upon, for their first Visits to a Sick Person;—not only some occasional prayers for them to recommend to the private use of the Sick, but also the names of some authors to

I have only to add my prayer to Almighty God for myself and my Clerical Brethren, that when we shall be summoned to give an account of the manner in which we have discharged our parochial duties, it may never be laid to our charge, that we have been backward in visiting the Sick, or in offering to the afflicted that comfort which our profession in a more particular manner calls on us to administer to them. May God grant us the assistance of his Holy Spirit, that we may hereafter be proved to have been faithful ministers in that church which he has established by the blood of his dear Son, and that we may receive the reward of having been so, through the merits of the same Jesus. *Amen.*

THE END.

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